

Art Barclay 6
THE
MIRROR
OF MINDS.

a OR,
BARCLAY'S
R
Icon animorum.

Englified,
By THO. MAY, Esq.



LONDON,
Printed by I. B. for Thomas
Walkley, and are to be sold at
Shop, neere White-
Hall. 1633.

THE
MIRROR
OF MINDS

OR
PARCLES
FROM ANIMATIONS



By T. E. B.

Printed by J. B. for T. E. B.

LONDON,

Printed by J. B. for T. E. B.

Walter, and J. B. for T. E. B.

Shop near the

Year 1833.



TO
THE RIGHT
HONOURABLE,
RICHARD, Lord
WESTON, Lord high Trea-
surer of England, Knight
of the most Noble
Order, &c.

My Lord,



Might bee feare-
full that so great
a Master of the
learned Language
(as your Lord-
ship is knowne to
be) having before read this a-
dmirable discourse in the Originall,
and enjoyed the Author in his

The Epistle

owne strength and elegance, might not onely seuerely censure my weake translation; but iustly neglect the Presentation of it, as a thing needlesse and improper to your learned selfe. But may it please your Lordship to admit my reasons? First, the greater your abilities are, the more authority will your Name giue the worke to those that are meere *English* Readers, and to whom my paines most properly do belong.

Barclay, the learned Authour, hauing with a sharp and penetrating sight surueyed the difference of humane dispositions, and loth to bound his fame within the narrow limits of his owne Language, cloathed his worke (and that most elegantly) in the *Roman* tongue. I, lest our *English* Gentlemen (as many of them as can

not

Dedicary.

not master the Originall) should lose the sense of such a worke, haue made aduenture to benefit them, and with the losse (perchance) of mine own fame, to extend the fame of *Barclay*. The second reason, and the chiefe, why I present it to your Lordship, is drawn from that analogy which I conceiue betweene the matter of this booke and your mind, being such, as it may be thought, if the Author himselfe had liued in this state, he would haue chosen the same Patron; your mind (my Lord) being not onely moulded for the Muses to loue, but made for publike and high employments, has not onely occasion to meet the differences of humane dispositions, but ability of iudgement to discern them; and with a conscious delight may run ouer the mention of those things
here,

The Epistle, &c.

here, which your selfe haue by
experience already found ; and
meet in some parts of this dis-
course, your owne perfections
truly chractered.

To you, my Lord, to whose
Noble bosome the Muses here-
tofore haue resorted for delight,
they now flye for Patronage and
shelter : To your hands I hum-
bly present this weake endeuor,
beseeching Almighty God to
blesse you with continuance and
encrease of temporall Honors ;
and after, with eternall Happi-
nesse : so prayeth

*Your Lordships most
humbly deuoted,*

Tho. M.

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THE

The first Chapter.

The Four Ages of Man;
Childhood, Youth, Middle-
age, Old age.

THe making, or marring of
mankinde, as of other crea-
tures, is, especially, in their
first age. In Trees, the sprigs,
whilest they are tender, will yeeld
with ease; to the grafters hand, and
grow by his direction, either straight
or crooked. So, the mindes of in-
fants, by their Parents skill, no lesse
then their bodies, by the Midwives
hand, may with ease bee moulded
into such a fashion as wil be durable
in after-ages. The seeds especially,
and fundamentall parts of vertue, are
by an early, and strong perswasion,
to be so ingrafted into them, that
they need not know, whether na-
ture or precept were the teachers of
them. To be dutifull to their parents,
and

and obedient to their counsels ; to
abhorre intemperance, lying, and
deceit, as prodigies and things vn-
usuall; to adore especially the power
of God, and sometimes by mercy,
sometimes by iudgement, to consi-
der of it. These things must be
taught them, without trouble or se-
uerity; for what euer wee follow
for feare of punishment, from the
same things with a sad loathing we
vise to be auerse, and the hatred con-
ceined in our youth, I know not by
what custome of horroure, wee o-
nourish in our old age. They mu-
daily be seasoned with instruction
concerning the excellency and re-
wards of vertue; and vices in
shamefull and disdainfull manner
must bee named to them, to make
them altogether ignorant, that such
vices are now often in publike pra-
ctised, and without infamy. Being
thus brought vp in such gentle
diments, they will hate vices, and
learne not to feare vertue as too
gid, and harsh a mistresse. They will
easily bee brought to these begi-

nings of right discipline, by the guidance of their parents and teachers, whose opinions, like diuine Oracles, will altogether sway their mindes yet weeke, and not troubled with the ambition of iudging. Besides this, they cannot be allured, by the flattering promises of any vice, whose age as yet, is not onely vnexperienced of pleasure, but vtterly incapable of it: they will therefore easily condemne that thing, which in the iudgement of their friends, is dishonest, and commended to themselves, by no temptation. Nor, would we here initiate their childhood in any such torment, as superstitious, and anxious piety; but manly, and wary vertue; for since the mindes of men, by an inbred weight, bend heauily downward to the worst things, we had need to bow them, while yet they are tender, quite contrary; that by this meanes when their naturall force shall bring them backe, they may yet retain a happy meane betwixt their nature and education. But in this

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discipline of tender youth, as soone
as their minds are sensible of praise,
the desire of it is to bee kindled in
them, that they may then learne, and
accustome themselves to affect ho-
nour; and in all exercises, either in
schools, or abroad at play, they
may labour with delight to exceed
their equals. Besides, when their
age increasing, shall bring them to
degrees as it were, out of bondage
so that both the awe of their parents
may not too sensibly decrease
in them, and they not wanton it, thro-
ugh a sudden and v unexpected
create of liberty: wee must leave
their child-hood to those delights
which are proper to that age, lest we
should seeme to accuse nature, which
hath ordained that age to be weak
and feeble; and vnseasonable sowing
of wisdom in them, corrupt their
natures, nor yet ripe for such ins-
tructions. Let harmelesse wanton-
ness be freely allowed them;
then gently be taught learning,
ther as a change of recreation, rather
a loathsome burthen; and rather

feare than feele the correction of
their parents: let them lastly, enioy
that freedome which nature in pity
hath bestowed on them; nor be for-
ced to endure the punishment of hu-
mane cares, before they haue deser-
ued them; vnlesse we thinke, it may
be accounted among the least of mis-
chiefs, when children altogether
restrained from playing, are (like the
wife of that *Stolon*) terrified at all
soyle of rods; and doe exhibite to
themselves, and reuolue wilcdome,
in the shape of an Hobgoblin, whose
owre and sharpe documents they
are not yet capable of.

That sence of misery which is most
cruelly exquisite, is most incident to
that age: whilst their tender mindes
doe want ability to gouerne their
feare, and iudge of miseries, which
yet they know not, worse then they
are. And as men, whom fortune
hath Broken with great calami-
ties, how large soeuer their capaci-
ties are, will fill them all with the
sense and contemplation of their
owne miseries: euen so in chil-

dren, when that happens which they feare the worst, all their ability of fearing, and grieuing, is spent vpon it. A man, which by chance had escaped the hands of theeues, who threatned to hang him; being asked, with what mind he expected death, with the same (quoth hee) that, when I was a boy, I expected whipping. Moreouer, the bitterness of perpetuall feare in childrens mindes, consumeth that moisture, which nature intendeth to make abundant, for the spreading of their limmes, and growth of their bodies. For the stomacke we see, doth then want his naturall vigour, when the heate and spirits are called from thence, to ayd the distressed braine; nor is the blood strongly diffused vpon promise of ioy, being too much consumed with the interruptions of sadnesse. Therefore such dispositions in the bondage of seruicustody, the abilities of their minds either frighted, or wasted, will stand at so vnhappy a stay, that those, who were wise about their Child-hood

do

doe afterwards want the ordinary
wisdome required at mans estate.
To Colts and young Castel, we free-
ly allow an vncurbed wantonnesse,
lest their first strength, which is
then growing, should bee hindered
by a fearefull apprehension of fu-
ture bondage; and are we so blin-
ded in minde, that what wee be-
hold in other creatures, we either
neglect, or will not vnderstand in
our owne children? Neither yet is
this age of infancy to be let loose to
an infinite liberty; let them with
moderation be kept in awe, taught
to reuerence their parents highly,
and bee euer ignorant, how much
liberty is permitted to them. For
if the nature of a child bee too ma-
pert and full of fiercenesse, these
precepts of lenity belong not to
him; that swelling, which the vice
of nature has engendred in him, and
which often the parents too much
gentlenesse hath ripened, and
brought to a perfect vicer, may bee
easily lanced, and taken away, whilst
yet it is Greene, and of easie growth.

After this manner, their delighted childhood shalbe freely left, both to their own, & their parents pleasure; and after they haue fulfilled the folly of their harmlesse concupiscence, age it selfe will by little and little change their desires; and the roots of vertue will spring vp in them, which they will loue, not so much by heat of nature, as iudgement. Then they will bring to their first youth, and twilight of wisdom, a minde free, altogether quiet, which by the vertue of their education, will easily embrace the beauty of that light.

But as euery meane is directly opposed to two extreame vices more contrary to each other, than to the middle vertue; so those that would call the raw mindes of children to too hasty a ripenesse of studies, may well bee accused as ignorant of the strength which nature hath bestowed vpon that age. For besides, that some children haue rath-ripe wits, as *Pappyrus* Childhood was iudged worthy of the Roman Senate. There is also a naturall dowry, and wealth

wealth bestowed vpon those years,
 a strength of capacious and easie me-
 mory, which is ouer greatest in the
 time of their childhood, and with
 an obstinate felicity able to re-
 taine what euer it hath then lear-
 ned: but as age increaseth, the me-
 mory by little and little decayeth;
 like to a Dew of soueraigne Medi-
 cine to the body of man, which in
 the hot countreyes falls vpon the
 leaues of Holley; vnlesse it be gathe-
 red at the breake of day, it wil after-
 wards vanish at the sun-rising. Ther-
 fore with many and often discourses,
 with much reading of profitable Hi-
 story, let their minds be filled, that
 children vnwittingly may receiue
 such good things as will afterwards
 grow vp in them whether they will
 or no. The variety also of Languages
 which is gotten by vs with much
 expence of time, wil be easily taught
 our growing children by often dis-
 coursing, and conuersing with them;
 so that these things of little labour,
 and no iudgement, will easily bee
 attained vnto, by that age, which

is neither strong for labour, nor ripe for iudgement. But if we shall suffer this easie and moyst memory to grow emptily dry ; those very things must bee afterwards learned with long and wearisome labour, which in our infancy, had bin better and with lesse wearisomnesse stored vp: for what is more miserable, than to be enforced to spend that time of mans estate, which nature hath ordained a time of wisdome (though too too short for so many Arts and Sciences) in such things, as our empty child-hood, if well nurtured, had stored vp safely in the closets of our memories.

But in the child-hood, there are often presages of future vertues, or vices ; nature beginning to build a foundation fit for their following abilities. *Cyrus*, that first founded the *Persian* Monarchy, was then beleued to bee a shepherds child, when there appeared in him that great spirit which afterward put a yoke vpon the neckes of the whole East. When he was a Boy, he played among

among Boyes of his owne age; and being chosen King by the chance of play, hee truly exercised the regall power over his play-fellowes: those that were stubborne, with a high and confident (if not too proud) a Maiesty he seuerely punished. The fathers of those children, whom *Cyrus* had beaten, complained of it to King *Astyages*: the King commanded *Cyrus* to bee brought to him; who was nothing daunted, nor expressed any childish, or low feare, at sight of the Throne and royall Ornaments; he said, hee was chosen King among the Boyes, and had done nothing but the office of a King. *Astyages* suspecting from this some greater matters then the present fortunes of the Boy perswaded, enquired more narrowly of his birth and parentage, and at last found him to be his owne grandchilde, his daughters sonne. That *Cato*, who was afterwards called *Vicensis*, from the City of *Vicia*, where he killed himselfe, was in his infancy more than a child. When the Latine Embassadors

dours were come to *Rome*, as suitors for the cōdenization of their country, they went to the house of *Lucius Drusus*, *Cato's* vncle, who brought him vp: There the Embassadors asking the child in iest, if hee would entreat his vncle for them, he answered not a word, but looked vpon them with a fierce countenance. The Embassadors wondering at the stubbornesse of so young a boy, began to flatter, and afterward to threaten him, but could not extort a word from him; at last, lifting him out of the window in a high chamber, they made him beleue they would throw him downe; but he scorning to feare at all, knit his browes, and looked more fiercely on them than hee did before; a presage, or beginning, as it were, of that awfull severity which his whole life did afterward expresse. But they are often deceiued who by the behauiour of children will iudge too hastily of their future dispositions. For it must bee some great signe, & firmly constant about the liberty of that age; which must be brought

brought as an effectuell argument,
to iudge of the inclination of the fu-
ture and flexible yeares. There is one
presage which seldome or neuer de-
ceiveth vs, the easie shedding of
teares in a child. For those children
which at the first apprehension of
griefe can truly weepe, are of a
softer nature, and moulded, as it
were, for humanity and love. Some
other children you shall see, though
they cry aloud, yet inauigre the
threatning, or beating of their pa-
rents, are dry-eyed: those, when they
grow vp, are of fierce natures; or
else, their dissembling and darke bo-
somes doe neuer entertaine, either
true affections, or iust feares.

At the first entrance into mans e-
state, the heat of blood, & too great
an apprehension of their owne
strength, doth breed in them a
wonderfull change, and carry a-
way their mindes, as it were, with
a tide of inconsiderate confidence,
and vaine security. That age is the
first that is fitted to entertaine de-
light; and reioyces not more in the
taste

taſte of pleaſures, then in the freedom and liberty, which they have to enjoy them. They know not how to be provident for after-times, for their ſtrength's yet raw, cannot conſider how obnoxious they are to the turnes of fortune; and the many objects of pleaſure, and delight, have ſo poſſeſſed their ſoules, they have left no roome, nor leiſure, to entertaine ſeuere wiſedome, which at the firſt view doth ſeeme troubleſome. Then indeede, doth nature moſt ſtrongly carry euery diſpoſition (not with a vaine, or diſſembled deſire) to his owne ſtudies, for which eſpecially hee was firſt formed. For then thoſe, whom an humble fancy doth inuite to low mechanical trades, doe by the guidance of Fate embrace thoſe Arts which were ordained for them: Some are addicted to the diſcipline of warre: others, by the vigour and ability of wit, are carried to the Muſes, or publike buſineſſe; and euery kinde of humane diſpoſitions, by the conduct of Nature, is thus adopted into his owne tribe.

cribe. For if Nature doe not ioyne a certaine and sweetnesse, to the profit of those labours, which she doth prescribe; certainly youth, which is scarce governed by any reason, nor apt to entertaine any thing vnpleasant, might almost be excused though it went astray.

Moreover, that naturall vigour, and innitation of industry wil shew it selfe even in those carelessse liues, which are altogether sequestred from labour and businesse: like the seeds of grasse, which in spite of stones that oppose their growth, will shoot out their tops, through little crannyes; to shew (at the least) that their growth is killed. For when young men haue lost themselves, either by sloth, riot, or a mad desire of too much society, and wearied with their sports and pleasures, they retyre sometimes to a shew of labour, and slightly busie themselves in it, onely to serue them as a change of delight; they will fall especially vpon that businesse which Nature had giuen them a fit

fit minde and Genius to follow with industry. So that those motions to certaine actions infused by Fate into euery man, can neuer bee wholly extinguished, or perish.

But as Trees out of strength and plenty of nourishment doe grow too rancke, and spread themselves into vnnecessary branches; but when that rancknesse is better ripened, and concocted, they profper with happy fruit: so, a young man of a hot and high soule, after his first freedome is ouerpast, may well take vp in such a moderation as is fit to entertaine the best wisdom. But if from the beginning of his youth, hee haue alwayes shewed a mature and sober strength of minde; hee will languish away in vnrprofitable dulnesse before his old age. But this especially is a great token of future vertue, if amongst all his pleasures and delights, hee loue with eagernesse any one thing; and follow that delight (whatsoeuer it bee) with too seemingly vehement
and

and fierce an appetite. For this hot desire of his, at the least declares what hee is able to entertaine a true and laborious desire of those studies which he affects; without which disposition no man can truly either follow vertue, or dedicate himselfe to glory.

But although the counsels of old age bee sometimes distastfull to the freedome of youth, yet the opinion which young men haue, that their owne wisdom will yet increase, begets in them a high esteeme of old men, as thinking that they which haue already trauelled thorough the paths of youth, are able to direct those which are now in it. The minde of man, in this age, is wondrously ambitious of praise and glory; impatient of disgrace; not long persisting in the same resolution; much selfe-admiring; not able enough to chuse friends, nor to resist that loathing which may afterwards grow. But for any exploit, which by a suddaine strength, and abilitie of mind,

minde, may be inuented, or done, no age of mortality is fitter, than the heat of youth. So, that wee might iudge that the office of Child-hood is to learne, and retaine by a strong memory, the deeds, and speeches of their Ancestours: of Youth, to inuent, act, and speake things altogether new: and lastly, of Middle-age to moderate it selfe by obseruations from both the former.

The next, is the Middle age of man, equally distant from the dangerous giddinesse of youth, and the burden of old age: in which, the mind & body do both so flourish, that then onely you would thinke them to be truly men, and that all the life which man enioyes, may seeme to be giuen him for this ages sake. The body, and mind, are both exceedingly changed from what in youth they were: as their choise of meats, and pleasures, are not the same; so their manners, and all their desires, are much different, and moulded (as it were a new.) The mind is strong enlightned and enlarged, (as it were
from

from the dark mists of youth) it begins to censure with much rigour, the trespassed errors of the same, and wonder at it selfe, that before, so im-
prouidently it could go astray. From
hence arises a profitable repentance,
and diligence, to repaire the ruines,
which youth has made.

They are great seekers of wealth,
and honour, and so greedily labour
to acquire the ornaments, and sup-
porters of life, as if they thought,
their life were endlesse. No age is
more cunning, then this Middle age,
in dissembling friendship, and go-
uerning their affections. They then
begin, to be truly valiant, mode-
rating, not extinguishing that heate
of courage, by which youth was
rashly carried vpon reuenge and fu-
ry. The judgement then is sound and
perfect, nor carried hastily by the
torrent of youth, nor suffering vn-
der the infirmities of a crazed body.
They are wary in their vices, and
loue not vertue, (for the most part)
without hope of reward. But, old
age by little and little, like a tide,
ouer-

overflowing this happy middle
state of mans life, doth benumme his
blood, and afterward his vnderstand-
ing. This age differing in habit, af-
fections, and manners, doth partly
increase the vertues of the former a-
ges, and partly make them degene-
rate into vices. Feare especially is
the companion of that age, and dis-
turbeth the mind, a feat otherwise
fit to containe wisdom. For old
men, destitute of that heat of mind
which inspires fortitude, & through
many courses both of their own &
other mens dangers, hauing arriued
at that age, are vsually too much per-
plexed, in consideration of those
quills, which either themselves haue
escaped, or others haue bene ruined
by. From hence it happens, that the
strength of counsell and wisdom,
the greatest endowment of old age, is
often corrupted by too much feare,
whilest it looketh too warily, & sticketh
into the safest things, and had rather
haue wounds vn-happily concealed,
then come into the venturous dan-
ger of a cure.

Happy was that *delaiier*, who close-
ly encamped, kept off, (as it were
with a shield or buckler) the fury of
Hanniball from the ruine of *Italy*,
that *Fabius*, the chiefe preseruer of
the *Romane Empire*; yet how neare
was it, that this *Fabius*, by too to
carefull and superstitious an opi-
nion, had auerted againe from *Rome*
her felicity, which was then re-
turning. *Publius Scipio* had layed
the proiect of carrying the warre
into *Africke*; by that means onely
was *Hanniball* to bee remoued and
drawne out of the bowels of *Italy*,
to releue the distresse of his owne
countrey. *Fabius Maximus* too
fearefully weighing all the dangers
of so great an expedition, (when to
his owne too much delaying nature
old age was added) had almost in-
teruerted this wholesome proiect
of so braue a Generall, and in that,
the safety of the *Romane Empire*.
But this one blemish in old men,
their other vertues may well ex-
cuse; especially, their wisdom in
coniecturing of things to come.
Which

Which wisdom confirmed in them by the remembrance of times past the lesse it is obliged to the organs of the body, with the greater purity and consulting, as it were, with heaven it selfe) it fore-seeth all things.

How many Cities, and Empires by their wisdom, haue beene preserved; how many benefits. private men, which haue followed the counsel of the aged, haue reaped thereby as ancient Histories haue all recorded, so daily experience may well instruct vs. And from hence, (perhaps) proceeds, that great, and yet wearied desire of talking in old men; as if it were a spur, giuen by Nature, for feare it should be wearisome to these men, to teach and instruct, who of all others are most able to doe it.

But many of them in this matter can seldome obserue a moderation but in an infinite discourse (where young men apply themselves vnto them) relate all needlesse passages and actions whatsoever, of their former liues, and not contented (which

most troublesome) with one vexation, as they light vpon the same young man, they will either finde, or make an occasion for the same discourse; and the more patient, or meanefast the young man is, whom they haue gotten to this torture of hearing, the more cruelly they will be sure to punish him. Nor, doe they loue onely to be heard; but when their counsell is asked in any thing, or they of their owne accords doe giue counsell, they are too imperious in enioyning beliefe, and prescribing euery thing, after their own way; vrging men against their wils, and supposing themselues to be then neglected, when they in all things are not ruled by them: the counsels and actions of youths, and men, they behold, and censure with great scorne, being placed (as it were) in the higher seate. Doe thou therefore, (if thou wouldest truly deserue, that young men hereafter should excuse the errors of thy old age) endeavour to please them, and suffer them in an harmelesse delight, to applaud

applaud themselves. Heare the
with gentlenesse, and seeme (at least
with a pleased countenance) ioyfull
to accept whatsoeuer they deliuer.
For what lesse reuerence can bee
any time shewed to that great age
which deserueth a fatherly respect
and honour, then to seeme to like
and approve their sayings? and
with a gentle obsequiousnes (which
cannot disparage vs) suffer so ver-
rable an age as that, to enioy a de-
light which is proper to it.

But the long experience of worl-
ly affaires, which bath followed
them to this age, and the sad exam-
ples of other men, which haue fallen
into pouerty, doth commonly breed
an extreame couetousnesse in old
men. What a strange prodigie,
mockery of mankind is it, at this
time with greatest greedinesse to
fect wealth, when wee can neither
keepe it long, nor enioy at all the
delights of wealth, by reason of the
decay of strength? but this in-
chituous affection is still fostered
those dry brefts, and Nature decayed

ing, is then most fearefull to fall into
poverty, when shee is least able, by
reason of weaknesse, to relieue her
selfe.

But as for those old men, whose
wisdomes has auoyded such rockes,
as before we mentioned; there are
none more beneficial to humane so-
ciety, then they are: They are hap-
py in gouernment, both of publike
states, and prinate families: they can
vanquish those ill affections, which
transport younger minds with vn-
bridled fury: they can aduise young
men, and forgine their errors, not
forgetting what themselves once
were, and what then they thought:
Lastly, their graue wisdomes has
made them worthy, long to enioy
that old age, and compose the af-
faires of the whole world with that
excellent philosophy, which expe-
rience has taught them.

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The

The Second Chapter.

That euery age almost, hath a particular Genius different from the rest; that there is proper Spirit in euery Region, which doth in manner shape the studies, and manners of the Inhabitants, according to it selfe. That it is worth the labour, to finde out those Spirits.

Greenwich is an ancient Seat of the Brittain Kings, her situation is by the Thames side, foure miles from London. A hill there that ouer-tops the Palace, and at a moderate distance of height, takes faire suruey both of the towne, and riuer. You ascend to the top of it by other little hils; vpon the summit of the high hill, is a flat of great circuit. In a morning, by chance I ascended thither; no man was seen, to disturbe the recreation

my thoughts, which wandred about with delicious freedoms. But the wonderfull pleasure of the place had almost sooner ravished my minde, then filled mine eyes, with the fairest prospect, not onely in Britaine, (but it may bee) in all Europe. A spacious plaine commanding from about the lesser hills, and those hills enuironing round that lofty plaine, did neither suddenly debarre the prospect, nor suffer the sight to be too much dispersed through the empty ayre; the river Thames filling the adioyning fields with a most pleasant fruitfulness: and at the foot of the hill, the waues returning in manner of a ring. haue almost made an Island of it. All along the channell, were ships of all kinds, both for warre and traffique; those, that were neere, I might wholly discern; those that were farther off, or partly hidden, by interposition of rising bankes, appeared to mine eyes by their masts and sayle-yards, like a naked wood in the winter time.

The whole coast is most sweetly verdant, and the profit of pasture has exempted it from tillage; nor hardly, is there ground any where more abundantly fruitfull for grazing of Cattell. The lands of private men, after the manner of their country, were fenced with ditches, whose bankes were adorned with rows of trees: especially, the high waies on each side were planted with poplars, that the whole valleyes to him, that surneyed them, from the top of the hill, appeared like continued gardens, and waies of pleasure. But the greatest delight is that so faire a verdancy is almost distinguished into diuers colours in the places, which are farthest distant, shadowed by the face of the sky, doe seeme of an azure hue: those which are nearer, and fuller of trees more thick-leaved, are of a darker colour; the grasse on the ground presenting a thinner, but brighter greene: but the most beautiful object, is London it selfe, esteemed among the fairest of the Cities.

of Europe, a City of innumerable
houses, yet scarcely able to containe
her people. For at the other side of
the Riuer Thames, it is farre exten-
ded, and adioyneth it selfe to the
neighboring towns, so that the build-
ings are continued for foure miles
together. In all this space, not onely
private houses, but faire Churches of
perspicuous height, do euery where
display their beauty; and the middle
of the City (like the swelling or bosse
of a buckler) is raised by the stru-
cture of their greatest Temple.

Whilst I was carried away with
this sudden delight, I began to re-
call my minde, and thus to consi-
der with my selfe : What should it
be, that thus vnawares had rauished
me ? Why should this prospect so
wonderfully please ? what hidden
force, or reason, had thus wrought
upon my minde ? was it the City
of London & the course of the riuer ?
the mountains & or the prospect of
the fields, and woods ? None of all
these ; but so faire a variety, and
the industry (as it were) of Nature

displaying her riches.

I began then to thinke with my selfe, that there was nothing in the world so exactly beautifull, but at last would glut, and weary the beholder, vnlesse after that manner (as this place was) it were beautified with contrarieties, and change of endowments, to refresh continually the wearied beholder with vnexpected nouelties. And, because the world was to be framed in perfection of beauty, Nature was not forgetful of so great an art. Some countreyes shee hath lifted to the tops of mountaines: others, shee hath thrust downe into the valleyes: Some, shee hath scorched with immoderate heat; others, shee condemneth to extremity of winter; the residue, shee ordained (though not equally) temperate.

All lands are not fruitfull, nor all barren: nor doe either continue so at all times. Some countreyes, that heretofore were rich, are now deformed, and couered over with barren sands: others, that of old, were
misc-

miserably barren, are now growne into that abundant fertility, as to afford meanes, not onely for life, but for riot and excesse. So that in the beauty of the whole world, the parts are often transformed into manifold habits, and different appearances. Nor haue the starres, though they alwayes keepe their constant motions, the same influences vpon inferior bodies, nor breed in the Ayre the same effects: and therefore, though all yeares doe in equall spaces finish their circuits, yet does no yeare altogether imitate that that went before, nor is the exact rule of the following yeare.

But man created after the image of the deity, and for whose sake especially, all other ornaments of the world were framed, is the greatest instance of this beauty of varity. For men haue not onely in their bodies a difference of habits, and proportions; but their minds are fitted for so many things, that no picture can with more colours, or lineaments

ments delight the eye of the beholder, then are drawne by the fates, in the minds of men. What orders, or rankes of vertues and vices? what excellencies of Arts? what subtilties of wit has not Nature stored vp in this Magazen of wisdom? but there is no diuersity, which is more worthy of wonder, then this that men borne to liberty (for how could they else gouerne themselves and by their owne endeuors, deserve praise, or infamous punishment) should also serue; their owne dispositions, the fate of the times, where in they liue, forcing them, as it were, into certaine affections, and rules of liuing. For euery age of the world has a certaine Genius, which over-ruleth the mindes of men, and turneth them to some desires. Some ages breath nothing but martiall discipline; and within few yeares, all are againe composed to peace and quietnesse; Sometime Common-wealths, and sometime Monarchies are affected by the people, Some Nations, that seemed (as

were) to be borne to barbarisme,
by proceffe of time, are brought to
perfect ciuility : and in some few a-
ges, are peruerred againe to their
old barbarisme. So the world in ge-
nerall, did oft flourish with great a-
bilities, and after a while, industry
slackening, hath beene couered (as
were) with a cloud, and lost.
When the affaires of Greece did
flourish, what ciuility, what wit, or
subtilty, was wanting to that Nati-
on? So great was the skill of their
handy-crafts men, that their carued
statues of men, and beasts, did seeme
almost to liue : so fluent their ora-
tory, so sweet their poetry, that e-
uen the ambition of *Rome* proposed
them to her sonnes, onely to imi-
tate, not to excell. But for the remo-
uing afterward to other Nations, no
people more then the Græcians, did
sorrowfully sigh at the mention of
their ancestors, from whose ability
they were then fallen.

But if wee obserue the turnings
of the *Roman* Empire, and the
fallages of times nearer vnto vs,

we shall more certainly discover the changeable Geniuses of the ages. Under *Augustus*, *Rome* in peace had adorned her greatnesse, with all the dressees of true humanity : and among other things, her language was then in the height of purity. By small things wee may ghesse at the greater. From whence proceeded so many Poets of happy raptures, and numerous strains in those times, but from some certaine Spirit, which then inspired them, which had neuer before beene propitious to Italian Poets, and afterwards againe forsooke them. Those few yeares, from *Nero* to *Traian*, had many Poets, and many that laboured in the study of Rhetoricke; in whom the declining of the Roman language did plainly appeare; instead of the native beauty, and maiesty of it, which was then lost, they vsed obscure, and swelling heights, with forced sentences instead of naturall. At the same time, in the reigne of *Nero*, that peace was broken, which had long settled

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Roman Empire, and all the world
was filled with combustion; no-
thing but warre was in the mindes
of all men, in *France*, in *Germany*,
and the vttermoſt parts of the Ea-
ſterne world. From whence pro-
ceeded it, but from a certaine force,
which I may almoſt call Fate, ſway-
ing the hearts of men to thoſe ends
that are ordayned for them? in the
age that followed, the elegance of
language was wonderfully loſt; and
becauſe the ſouldiers had all power,
the manners of the people were tur-
ned backe to their old ferity. Yet
humanity ſtroue againſt thoſe miſ-
chiefes, vntill forraine Nations in-
uaded the Empire; and what of all
things was moſt miſerable, no me-
mory almoſt was left of the loſt ſci-
ences; thoſe that were borne in theſe
times, ſeemed to be borne, though
not to a fierce, yet a blinde barba-
riſme; and moſt of their anceſtors,
whoſe writings contained morality
or hiſtory, while their bookes by
the negligence of poſterity were
laſt, did dye a ſecond, and a worſe
death.

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The other Arts were taught in more rude and vnpolish'd wayes, or else were altogether lost. Not long after, men were againe growne to the loue of learning; but such was the vnhappinesse of the times, that bred them, that they might seeke learning, but not attaine it; we call that learning, which is the knowledge of antiquity, and iudgement, not onely in the schoole-subtilties, but in the highest and noblest things: and lastly, such a kind of instruction and literature, as our ancestors did honor in men of their time.

There was notwithstanding, a kinde of learning then vsed, agreeable to the dispositions of those times: as with great disputation, and eager cauling (instead of explaining Philosophy and Diuinity, to perplex them more; in the Law, to extend the sentences of wise men, the decrees of Emperors, and ordinances of Popes, into mad and immethodicall volumes, to the eternall vexation of the student; but most of them had

had gotten this way of writing, that what argument soever they made choyce of, they deliuered to their readers, as their owne, the words and sentences of former authours concerning that subiect. So the error of one, was oftentimes as a slippery place for others to fall; and many from the right opinion of one man, did borrow wisdom.

And what titles soever they gaue their books, they thought it not indecent to digresse into neuer so generall discourses. What histories written in those times, did not begin at the creation of the world? what part of humane affaires, as oft as it was written by those rude wits, was not drawne into a strange confession? and you that may perceiue, that those men were not wanting to Nature, but Nature her selfe was straitned and sick, they were very industrious, & wanted not the signs of sincere wisdomes, in handling those parts of science, which onely were allowed by fortune vnto that age: which was in the Philosophers,

a subtle way of disputing ; in the Lawyers a skill rather to know the intent of the Law then to distinguish of the times, of the force of former and the causes of factions.

Last of all, in this age, that dark mist is vanished away from the minds of men, which are now composed to all kinde of light and subtilty.

Nor is this change onely to be obserued in the schooles of learning the affairs of kingdomes and Common-wealths are more cunningly administred ; warres offensive, and defensive, are made with more skill and dexterity ; and so great a curiosity in many Trades, that whatsoever is rude and vnpolished now, we vse with scorn to censure it, as made, or likely to bee made in the dull times of our ancestors.

Nor can this change proceed from any thing but the Genius, as it were, of this age. Whose excellency, when after an appoynted time it shall expire, will giue vp the world, as it may be feared, vnto another

the other, and ruder Genius; and after
the expiration of certaine yeares,
returne againe, So that we may di-
tinguish the difference of the ages,
not more perfectly by the motions
of the starres, then by the deflexion
of mankind into diuers dispositi-
ons, and abilities.

But there is another force, that
enricheth away the mindes of men,
and maketh them addicted to cer-
taine affections. Namely, that spirit
which being appropriate to euery
region, infuseth into men, as soone
as they are borne, the habit, and af-
fections of their owne country. For,
the same meats according to the
various manners of dressing, may
be changed in tast, but the inward
quality of nourishing or hurting,
can by no qualification be altogether
lost: so in euery Nation, among all
the tides of succeeding ages, which
alter the manners and mindes of
men, one certaine quality remains
euer to be shaken off; which the
Heavens haue distributed to euery
man, according to the condition of
the

the place wherein hee was borne
From thence come those ancient vi-
ces, which still endure, as proper to
the climate; which in histories haue
commended or branded whole Na-
tions: as here, the people are natu-
rally light, vnconstant, & wauering
in their resolutions: there, the gro-
ser and grauer mindes are naturally
swelled with a melancholly pride
vnder the shew of hidden wisdom.
Some Nations endure not thirst:
some people with extemporary
wits, are able to encounter any sud-
den alteration, or vnexpected busi-
nesse. Some Nations are implacable
in desire of reuenge: Some, as if
were by right of inheritance, enjoy
a perpetuity of the highest vertues.
Some people are naturally plain dea-
ling, others subtill, and many valiant.
And seeing that nothing is more be-
neficiall, then from the Genius of
diuers Nations to bee so informed,
as to know how to behaue our selues
in different countries, and what from
euery place to expect or feare: it
will be worth our labour, to define
here

are the especiall manners of some
ations, that from the common di-
osition of many men, wee may
ade out the priuate in particular
ersons. Nor will there bee found
superstitious a louer of the place
of his birth, but wil be contented to
eare some vices named in the cha-
acter of his owne country. For if
ature did neuer forme any mortal
an of such accomplished abilities,
but that something in him, as the
last hand of the workman, was still
wanting: what pride were it in any
man to exempt whole prouinces
from this publike fate? and dis-
aine to be borne in such a place, as
is subiect to errors, that is among
mankinde? farre hence bee all wil-
full partiality to our owne, and en-
uous detraction from other coun-
tries. Let vs sincerely acknowledge
our owne vices, and bee truly de-
lighted in the contemplation of ver-
tie in others.

Therefore before that with a
erious and sequestred contempla-
ion, we beginne to consider the
dif-

dispositions of people, let vs surue
the world, as from a Tower, and
looke who now are the inhabitants
and masters of it. *Asia* and *Africa*
swallowed vp by the power of *Bar-
barians*, and the great calamity of
Greece, and *Thrace*, haue thrust, and
confined ciuil humanity to these vt-
termost parts of Europe; that we
so often oppressed by the fierce *Bar-
barians*, and gelded, as it were, of our
richest countries, might learne tru-
ly to account our owne strength, and
feare the strength of others. But we
insensible of these euils, and oppres-
sed with a deadly and pestilent slum-
ber, haue neither feared the hand
of heauen, nor combined the
strength of those prouinces, which
are yet left vs, against the cruell
threatnings of those barbarous Na-
tions. But on the contrary, haue
most impiously wasted, by factions
and quarrels, our owne strength
and by hatred diuided that, which
though combined into one body
had beene scarce of sufficient
strength. But at the last, the flames

these combustions either quite
irring, or pernicious peace settled
while for worse intentions, a ces-
sion of armes gaue mutuall traf-
ficke to all these Nations, which
they differed in dispositions and
language, so could they not be gui-
ded by the same arts. These were
the French, Brittaines, Italians, and
Spaniards, and all that mighty peo-
ple comprehended vnder the name
of Germany. The reliques also of
Greece, and as much of *Illyria*
and *Dalmatia*, as is now left vs:
those *Sarmatians* & *Scythians*, which
are now called *Polonians* and *Mosco-
wites*: the *Cimbrians* also, and what
ever is contained within the domi-
nions of *Denmarke* and *Swethland*;
and are we so farre (oh misery) re-
moved from the *Turkes*, but that
we haue occasion to acquaint our
selves with their dispositions and
manner of liuing.

In the manners of these people,
we may consider the riches of Na-
ture, with a delicious and profita-
ble meditation, which in a mixture,
resem-

sembling the members of a body
hath involved the habits and affec-
tions of so many different minds. To
to examine all other climates with
the same diligence, were more
the curiosity of pleasure, then
profitable use of commerce or con-
versation. For who but Merchants
goe into *Affrick*, and there vpon the
shore, or by chance, by river, some-
what farther into the country, do
traffique suddenly, or make bargain
of no great trust or friendship. The
Persians, not onely by impiety
superstition, but a great distance
sea and land, are diuided from
India in like manner is visited
none but Merchants, and Saylers
except the *Lucanians*, who fre-
quent those places, and there set
their plantations; the people of *C*
na doe abhorre all fellowip with
forraine Nations. Nor doe any
our people desire at all to com-
merce with that fordid, and (for
the most part) miserable Nation
the *Tartars*. *America*, as farre
it is ciuillized at all, is possessed by

Spaniard onely; so that none
er beside themselves, may
th safety commerce, or traffique
re. It is therefore expedient, or
eed lawfull, for none but the Spa-
rd, to know the dispositions of
se people. But those parts of *A-*
rica where naked barbarisme, ab-
red by mankind, is vsed by the
d people, whom no lawes nor
ustry had tempered, haue beene
gently obserued by some of our
n, who in hope of gaine haue
e thither.

The Natures of those rude peo-
are incapable of our ciuility.
ey account all strangers, that ar-
e on their coasts, as enemies, and
snarers of their liberty; neither
e those ignorant and sauage minds
stitute of subtilty to impious acts;
uelty and treachery, instead of
udence and true fortitude, they
ten exercise.

What profit will it be to examine
rther the manners of these peo-
e, who by a barbarous wilde-
esse haue seemed, as it were, to for-
ake

fake Nature? especially, seeing
containe themselves within
owne shores, and admit no for-
ners, vntill vpon compulsion,
some slight occasion of sudden
fique.

But to leaue those Nations, w
are either vnkowne to us, or
too great a distance of sea,
land, too farre diuided from
acquaintance; to examine the
bitaets and Genius of our
world; the habit of each count
the condition of the soyle, the
per of the ayre, or distemper
ther kinde, will not be improp
our present discourse.

The Third Chapter.

FRANCE.

Gallia, according to the ancient bounds, the greatest almost of the Provinces in Europe, (a territory heretofore to the Roman Empire, and renowned by victories against *Greece*, and *Asia*) is now distinguished into diuers Kingdomes, and different manners. Whatsoever is bounded within the *Rhene*, the *Ocean*, the *Alpes*, and *Pyrenean* mountaines, was once comprised under the name of *Gallia*. It extended moreouer, from the farther side of the *Alpes*, to the river *Rubicon*, and lay heavy vpon the Roman territories. For the *Gaules*, a valiant nation, inuading *Italy*, sacking and burning the City of *Rome*, were so great a terror to the Roman Senate, that a decree was made that as often as the *Gaules* were vp in armes, not the Priests, nor old men, should be

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bee exempted from the duties
warre. It was afterward subdued
by the power of Rome, but then
when in it selfe it was diuided by
domesticke factions, nor did the
euer, wholly vnited, either know
perfectly their owne strength,
make tryall of it against Italy.
In the proceffe of time, a people out of the
midst of Germany, called Franks,
French men, invaded Gallia, and
seemed to reduce it to a second
bondage. But when they were con-
querours, they mixed themselves
with the conquered Nation, and se-
emed not so much to haue subdued
the Gaules, as the Romans who
possessed Gallia. The countrey then
being diuided among many Prin-
ces; that part onely retayned the
old name, which was possessed by
the French; a Nation of great ver-
tue, and renowned in deeds, and
well deseruing, that Historians
in their praye, should make use of the
vanity of that common fable,
to stile them the reliques of the City
of Troy.

This Realme of *France*, the fairest and richest of all Prouinces in the Western world, seemeth within it selfe at happy æmulation betwixt the Genius and dispositions of the inhabitants, and the riches and temper of the Land it selfe.

The Country aboundeth euery where with corne and wine; fertile in oyle, and all fruits, which brooke not a raw ayre. Especially, that part which is more Westerly: or lyeth neerer to the *Alpes*, or *Ligurian* seas. There is no land in the whole world, for the extent of it, that enricheth the inhabitants with more blessings. It aboundeth so much with all kind of wealth, that it vses to traffique with forraine Nations, for nothing almost, but pleasure onely. For nothing but ryot in this wealthy people, did set an high price vpon the filkes of *Italy*, and the cunning workmanship of the *German* Nation. But their traffique with *Brittaine*, doth bring them Merchandise, if not altogether necessary, yet certainly of great

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great profit; which affordeth them both for vse and ornament, great abundance of Lead, Tinne, and Saffron. But *France*, beside her corn, wherewith she reliqueth the barrenesse of *Spaine*, and wines, which shee sendeth into the neighbouring and colder countries, is rich also in hempe and flaxe, whereby shee supplieth the want of sailes, cordage, and such tackling necessary for shipping in many Nations: By which merchandise great plenty of gold is daily brought into that country, though the ground afford no mines of it; and those Nations, which with painefull diligence dig it out of the bowels of the earth, and with care transport it from the farthest regions, doe seeme but seruants to labour for the felicity of *France*.

In so large a country, composed of so many and so great prominces, no one part is barren, or neglected of Nature, but all enriched by her great fauour. For those vast parts of *Aquitaine*, which may seeme vnfruitfull,

fruitfull, are neither void of inhabitants, nor vnpleasant vnto them; that country is stored with wood, enriched with fruits of high price, and abounding with plenty of dainy Fowle: that whatsoeuer it wants in fruitfulness of soyle, which is there sandy, as much it is indebted to the temper of the ayre.

France is begirted at one side by the *Ocean*, at the other by the *Mediterranean Sea*, which floweth from the coasts of *Spaine*, and *Affrick*, as farre as *Egypt*. A situation so commodious for sea-trafficke, that it may send out fleets into any sea of note, and arrive at any shore, if the Frenchmen could delight as well in sailing, as in horsemanship, and entertaine lasting projects, as well as sudden ones.

The people in generall, are louers of their Prince, and very obedient; their King does truly reigne, and they account it a crime to question the greatnesse of his prerogative. They are able in feare of waire, especially the horsemen, free from per-

fidiousnesse, especially in publike counsels; of an uncurbed strength within themselves, but when they invade a forraine Nation, their heart and fury is quickly forgotten: by that meanes they possesse not long any forraine conquest, and are only powerfull to their owne destruction. They haue conquered heretofore by often victories, *Lombardy, Naples, Sicily*, and many other prouinces in the world; but within a while, they haue too securely contemned their enemies not wholly subdued; or out of an inconsiderate and open disposition, too much trusted to their counterfeit obedience; or else they haue vsed their victory with too great a license, and more wantonly insulted than the nature of these Nations was able to suffer; or last of all, to forget the wars, and think of their owne country, whose absence they are not long able to endure. By these vices, they haue become a prey to those Nations ouer whom they haue triumphed, and their warres, which haue begun
prosper

prosperously, haue oft ended in dishonour, and losse.

No men in the world haue a Nature more fitted for manly behaviour. A bold countenance, gesture, and motion, becoming the whole body. And this comely garbe is an ornament to the vertue of brave men; but to weaksoules it serues but as a vizor, or naturall conuerture to hide, or qualifie their abiect minds. So elegant and graceful is their carriage, that what fashion of attire soeuer (among all their infinite variety of fashions) they are pleased to take, or what posture of body in their salutations, you will stil thinke that nothing could becom the better.

But their neighbouring Nations deceiued with a ridiculous error, & hoping to attaine the behaviour of the *French*, by a vaine imitation of their apparell, and garbes of cringing: not knowing that in gestures of grace, euery thing by the same genius, is made pleasing in some men; but in others whom Nature hath not enriched with those changeable

habits, as studious imitation of such delectable garbes is not onely vnpleasing, but most ridiculous.

For vertues and vices, and whaeuer motions are bred in the innermost lodgings of the soule, may easily be counterfeited, for these affections are so closely hidden, and farre from the sight, that no man can discouer whither they be true or not. So we may easily dissemble humility, hatred, loue, or piety. But these things which are not onely done by the gouernment of the minde, but by custome, and the outward ability and fitnesse of the body, thou canst neuer counterfeite when Nature doth strue against it. As a comely posture, and carriage of the body, a facility in iesting, a grace in speaking, are things not begotten in the inner, but the outward man. But these things being most eminent in the *French* behaviour, can neuer be attained, nor imitated by thee, vnlesse thy Genius of his owne accord haue disposed thee for that way.

But the world can neuer be sufficiently thankfull to the hospitality of *France*, which seemeth to open a temple of humanity, or sanctuary for the fortunes of all forreyners to flee vnto. They consider not the country, but the worth of a man and make not a stranger, or new-dweller among them (according to the error of other Nations) to suffer for the place of birth, which chance allotted him: so with a simple and free loue of vertue, they admire excellent men (what country-men soeuer) without any enuy, and are glad to see them thrive in the riches of *France*. And for the reward of this humanity, they looke no further then to publike praise in the first place; secondly to the fortune and fame of so many strangers, who by no vnworthy, nor vnprofitable adoption, are incorporated into the French State. Nor need these strangers to put off the fashions of their owne country, and imitate the garbe of *France*, so their carriage be free from pride or barbarisme. For

the very profession of a forraine fashion will moue the desires of the curious Nation, who with more simplicity admire forraine than their owne customes; insomuch as the some vices of life, and blemishes of body, haue beene there in esteeme if brought from another Countrey. For we haue seene the eloquence of a forrainger, euen for the often error of his tongue, hath beene more pleasing; and gained a great opinion of wisdom, because they were not understood.

The common people are truly respectiue of the gentry, not out of feare, or institution only: and againe their greatest nobility are by the same Genius honour'd by inferior Gentlemen; but pride, or disdain they cannot brooke; if thou wouldst seeme to domineere, they are ashamed to serue. A curteous behavior which by artificiall countenances and gentle glances is expressed vnto them, or by familiarity of discourse with them, will gaine to the Princes more officious seruants
the

When the greatnesse of their power
and dignity can doe. All wealth,
and life it selfe is of lesse esteeme a-
mong them, then honour; especi-
ally, the Spirits of their great Prin-
ces doe often flye out, both to their
owne damage, and their Countries
affliction, because the very experi-
ence, and sense of pouerty it selfe,
can perswade none of them to vn-
dertake Merchandise, or any profi-
table course of trade. They are plea-
sed with a preposterous ambition,
to emulate the greatnesse of their
ancestors, and conceiue it a dispa-
agement to noble blood, to liue in a
calling like the common people. So
the vaine name of Nobility, and
foolish ostentation of magnificent
idlenesse, doth arme them with pa-
tience against the burthen of their
cares, which doe neuer leaue them
before their death. This loftinesse
of minde, although it please them-
selves, and seeme to be farre from all
basenesse, is often corrupted by al-
most necessary wickednesse, and
trayles in their poore fortunes a

turbulent industry, either by secret villanies, or publike commotions to striue to repell the contempt of pouerty.

Merchandise is baselier esteemed of there, then befits a thing of so great vtility, and which first did spread humanity through all the world. *Solon* the famous *Athenian* Lawmaker, and most of the *Grecians*, which were famed to our eares transported their commodities by such traffique into forraine Countries, and acquainted their countrymen likewise with the riches of other lands.

Nor doth *Italy* disdain that custome, where the Noblest families by industry in merchandise, doe heape vp wealth. *Brittany* likewise accounteth not her blood of Gentry any way debased by such a calling.

But in *France*, not onely the ancient Gentry doe altogether disdain this way of thriving, but the merchants themselves, as if ashamed of their calling, when they are
grown

growne rich, doe bring vp their
sonnes in some other discipline, en-
joyning them, as it were, to looke
higher than their fathers did.

But the high minds of the *French*
Nation are in nothing more per-
fectly discerned, then the eager
pursuit of Magistracies, where the
shamefull sale of them doth exclude
the needy, how vertuous soeuer.

To vndoe their families, to con-
sume their estates and credit too, is
not thought vsfir, to purchase an
eminency about their equa's, and
repaire the ruines of their patrimo-
ny, either by a bare dignity, or by
corruption and bribery in their of-
fices. Nor is there any doubt, but
that strange itch after titles and
places, vnlesse of it selfe it doe a-
bate, will at last defile all offices,
gouernments, and iudgement-seats,
with men of the basest blood, and
lowest dispositions. For many from
the basest trades, doe sooner arrive
at great riches; then those who are
noted of ancient Nobility, and live
according to the dignity of their
birth.

birth. By this meanes of money only, whilst they contend about the purchase of a gouernment, or place of iustice, they doe most often carry it away, which are of basest blood and least ability in vnderstanding. Besides, the gentlemen of good descent are not so forward to throw away their estates vpon such dignities, as vpstarts are, who are hasty with gold, to bring their children out of obscurity, and buy for their families that splendour of Nobility which the ancient gentlemen, without any cost, doe challenge as a part of their inheritance.

So by little and little, these honours may grow to bee onely in the possession of the basest men, and (being onely bought for money) by reason of their names, be censured as a token of ignobility. Neither is the policy of the royall exchequer to be much accused, althogh it encrease by the money of such officers. For who would not thinke it far fitter, that those dignities should at a set rate be sold by the Prince, who vndergoe

ergoes the burden of the State in
generall, then secretly to be made a
prey to the couetousnesse of the
Noblemen, who doe oftentimes
trust officers vpon the King, whom
they haue been bribed to commend,
and what they freely obtaine from
their master, they sell againe vnto
others? So that the Commonwealth
can haue no better choyce of Magi-
strates by that meanes, and it is in-
different to those ambitious pur-
chasers whither they suffer for
their ambition from the King, or
from Noblemen; since both wayes
tend equally to the ruine of their e-
states.

These things therefore hauing
beene first instituted vpon reasona-
ble grounds, are now growne into
extremity, by the madnesse of the
buyers, who doe now exclude all
vertue of but reasonable wealth,
and at the rate of their whole estates
purchase those dignities, whose
price their owne madnesse has so
much enhanced.

But as wines, the more generous
they

they will afterward grow, the more thicke of lees they will be when they are young; so the young men of this Nation, made for humanity, and wisdom in old age, are carried away with the greatest rashnesse, and wildnesse of behaviour. The young men are giuen to strange freedome of bold iesting and prouoking, both strangers, and their owne acquaintance, and euery where affecting titles of too great security. Vnconstant mindes, and easily carried away with any rumors; sometimes impatient of idlenesse, sometimes of businesse; a foolish ostentation and bragging of their lusts, more then by Nature they are enclined to; inconsiderate and vndiscreet scoffings, which spare none. Their stirring, and hot affections impatient of rest, break out into various and troublesome motions. But some of them in the beginning of all businesses, doe put on a fained, no true wisdom, and therefore exprest with the greater shew: as if they were tempered with

With mature iudgement, they put
a staid countenance, expressing
stilted ioynd with humanity,
and viter their words with long
liberation. To which according
to the Nature of it, they haue
found out a name, calling it frigi-
ty.

But that counterfeiting of ver-
e, is then altogether vnpleasing,
for long can their cunning hide
that leuity, which will shew it selfe
the spire of all disguises. But the mid-
dle disposition betweene these two,
which is not wanting in that Nati-
on of the French, flowing with
cheerfulness and capaciousness of
minde, not bridleed too much with
fained grauity; is a disposition of
transcendent excellency, and exactly
framed to the image of wisdom
ioynd with alacrity.

But one thing in the Natures of
the French is very vnhappy, that
that loue and curtesie, which in
their owne Countries they expresse
euen to strangers, abroad they will
hardly shew to their owne Coun-
try.

trymen. Who would beleue, the people of so great humanity, should not agree together in a forraine Land. Birds brought together in one cage, forbear to fight with each other; and beasts which wander of the woods together to seek prey, by the fellowship of their fellowship are continued in loue and amity: only the Frenchmen, when they conuerse in another land, especially they be poore, and seeke releefe in the seruice of a forreine State, do quarrell among themselves with most cruell emulation.

How many secret scoffes, vnseemly enuies, professed quarrels, and ridiculous contentions, citing each other before forraine Magistrates doe arise among them? contending in this manner among themselves they cast an infamous aspersiō vpon their Nation, as if they were a people borne to enuy, incapable of quiet, or of that loue, wherewith Nature hath secretly combined the Citizens of one Country.

This fault of the Frenchmen in for-
raine

ine countries is more cruelly raging in the bowels of their owne head; where in al places, like sword-bayes condemned to the cheater, upon sudden and rash quarrels, they violently hazard their liues in single combats. A most horrid thing la miserable opprobry of these times ! a slight quarrell, arising onely out of exhibition of argumēt, or an innocent jest, or oftentimes onely a thirst of fame in turbulent dispositions doth hurry with violence the mad young men into most miserable slaughters and vtter extinguishing of noble families. From hence, so often are the purposes of miserable parents intercepted, & their hopes vtterly lost ; and peace almost in vain established in *France*; as much Noble blood shed (wel nigh) in these priuate combats, as in time of a publike war. What madnesse is this ? after the manner of beasts, not with reason, but choller, to reuenge their iniuries, & put the iudgment of their greatest matters vpon the tryall of a stage art and fortune, which often deceiues the

the

the skilfullest in that art? that w
soever can most fortunately fig
should make himsele the inst
quarrell? wilde Nations, wh
came among vs from barbarism
selfe, did not long agoe infect
world with their brutish manne
They were the first beginners o
custome, that vpon doubtfull ti
of estate, where the proofes w
obscure on both sides, the cause
a combate should be decided. T
combatants did meet in an op
Circk, or stage, and hee that w
vanquished, was iudged to haue
worle cause. From thence the o
ginall of this madnesse proceede
which doth now infest the age, a
going beyond the first bounds,
then it was onely at the disposi
of the Magistrate, it now rage th
centiously according to the humo
and chollers of priuate men.

But the pretence for this sword
play, whither more accepted fo
the shew, or profit of it, is the fu
therance of skill in fighting. Fo
who can deny, that a skilfull art

Arking

fighting with the sword, or auoy-
ing the blowes, which were ay-
d at him, is a thing appertaining
to the military art? this the *Graci-*
ans, the *Romans*, and euery Nation
ready in armes, haue sought after,
with great intention.

But now they fight, not as en-
closed and straightened in the presse
of an army (as warres are made)
but as it were in the freedom of an
open theater; they trauerse their
ground, they shift their bodies with
agility, and by false proffers of
the hand, and glances of the eye,
they deceiue each other, and doe
together (as euery man may see) ena-
me their murderous cruelty vpon
mutuall hatreds, then instruct them-
selves in a pious valour for defence
of their Countrey, and now their
rage, even betweene friends and
kindred, fulfilleth the height of
madnesse and all impiety. Kinsmen
and most familiar acquaintance vpon
no haynous iniuries, but vaine
exceptions at idle words, or almost
for nothing, are engaged in quar-
rels,

rels and embrued in each others blood: and which you may in censure the highest degree of madness, they fight, not only vpon their owne iniuries, but wickedly expose themselves into the quarrells of others, and engaged in hatred which belong not vnto them, they sacrifice themselves, and the deere of their friends. For they freely go when by these men which are fight, and are loth to dye alone, they are invited to this mortal play as were to a supper or recreation; there do not doubt to violate what soeuer should be neare and deare to man; out of a most foolish desire of fame, that they may be said with great contempt of life to haue gone into the field; that is, to haue undertaken a most horrid cruelty, out of a barbarous ignorance of true honour.

But these euils, and whatsoeuer else haue crept into the disposition of the French, may be well excused for the vertues of those men whom the maturity of age,

weigh

ight of iudgement doth ſo tem-
as that they are not carried a-
with their countrey-vices.
re is in them a wonderfull cur-
e, not feigned, nor treacherous,
afnare them whom they court
h friendſhip; they are free from
cit, and ſecret hatreds; they are
to entertaine all, who deſire
ir acquaintance, and ſociety; and
pectiue of all men cording to
ir degrees and rankes.
is enough for a forreiner, which
admitted into their company, to
eſerue their friendſhip, if he keep
nſelfe from open villany, and too
furd lolly; ſo that in other places
ou hadſt need haue a care of o-
er mens diſpoſitions, leſt they
rt thee: but among true, and ac-
mpliſhed Frenchmen, to keepe
y ſelfe from giuing offence. Nor
there any thing more happy in
amane ſociety, then the manly
weetneſſe of ſuch complete com-
any:

The fourth Chapter.

BRITAIN.

THe greatnesse of *Brittaine* (though it be an Island of large extent, and exposed to many different seas) may be rather esteemed by the several and unlike manners of her inhabitants, then by the names and harbours of, so many shores: As if in the *Ocean*, *Brittaine* alone were another world, all kinds of dispositions are to be found in her inhabitants,

There is not a fairer Island in the whole world. *Sicily*, *Crete*, *Cyprus*, though they have all carried the state, and names of kingdoms, if they were all ioyned into one body, were not able, either in circumference or wealth, to equal *Brittaine*. Being in former times a valiant Nation, they gave occasion of many fabulous stories, which by foreign wits, and languages, were commonly written and read; as if nothing could

be fained so strange, but might
chained by the people of *Brit-*
; it was once diuided into nine
domes. But afterward by con-
al warres, and frequent leagues,
e Monarchies, and their bounds
e often changed; vntill at the
the whole Island became sub-
to three Princes. The colonies
Saxony, whom we call English,
gathered together vnder the fe-
of one scepter: the reliques of
old *Brittaines*, which constant-
e came to the *Cambrian* Moun-
es, and are called *Welshmen*:
rdly, the *Scots*, inhabiting the
th part of the Island, to whom
nnant of the *Picts*, who were
oft rooted out, have ioyned
ntelues. But *Wales* in a short time
ble in war to resist the strength
ll *England*, was ioyned to that
pter. The *Scots*, though despair-
g euer to be able to conquer *Eng-*
d, yet dis aining to yeeld vnto
asan argument of lasting amula-
n, contended with the English,
t more stiffely by waire, then by

a different and auerſe Nature from them: vntill the ſates condemn at laſt this pernicious emulation conioyned them both vnder King, by whole ſpirit, as it were, whole Iſland is now vnited in body.

England abounding in rich ſtutes, and ground fruitfull in creation of diuerſe and different trees, doth euery where delight the eyes of the beholders with moſt beautifull verdancy: the free and free encrease of fruit doth nourish the ſloth of the common people. The fertile, and fat grounds euery where yeeld ſuch abundance of paſture for horſes, and bullocks as ſufficeth the perpetuall greenneſſe of theſe beaſts: in other places where the ground is dryer, clothed with ſhort graſſe, it feedeth innumerable flockes of ſheepe, cuſing the barrenneſſe of the ſoil with an incredible profit, which is made of wooll; not the ſharpeſt of winter (vneſſe perchance prove harder then ſmall) doth

aine their cattell, which are euer
 accustomed to the open ayre, into
 stalls or houses. They are vsually
 contented with open fleeps in the
 old fields, and such pasture as the
 moderate warmth of the winter
 both nourish. For the winters are
 not there so sharpe, as the climate,
 and neereneffe of the North would
 make vs imagine, when in *France*
 where it is neerely opposite to the
 east of *Brittaine*, the winters are
 extreme, and much more rigid in
 the ayre of *Holland*.

In so great an indulgence and fa-
 vor of the ayre, the grounds of *Brit-*
aine doe with great ease recelue, &
 foster the seeds of all fruit.

They haue tall Baytrees, and Roses
 hary, which is precious in many
 countries, by reason of the care in
 planting and preserving of it, is
 here common, and growing often-
 times in hedges, as a fence for gar-
 dens. The countrey is able to foster
 vines, & bring grapes to full ripenes.
 For the pleasant and fruitfull moun-
 taines of *Kent* and *Hampshire*, with

E

other

other places situated to the South or East, had heretofore vineyards, which afterwards they omitted to cherish, by reason of the commodity of pasture there, and the cheapness of wine transported from Aquitaine. Wolves also are rooted out of that part of the country, and doe not vex the flocks of sheepe which freely graze, and oftentimes without the guard of a dogge.

For the diligence of their forefathers, when the rage of Wolves was exceeding fierce, and dangerous, or wearied the care of the shepherds, rooted out by great industry the whole race of them: so that the hardinesse of their cattel, which are able to endure the open ayre in all seasons, and the destruction of Wolves, doe bring vnto the people an inestimable wealth. The inhabitants at ease, and almost forgetting labour, doe grow rich in vicuals, hides, and fleeces, as benefitted which the ground of her own beauty doth bestow vpon them. They scarce take any paines at all in new
rith

thing of saffron, whereof they
haue store, and exceeding good;
the herbe it selfe, not in reward of
laboure, and industry, but of her owne
accord, opening and offering her
treasure to them. And that nothing
might be wanting to so prosperous
fortune, they haue felt no inuasion
of forraine souldiers for many ages:
home-bred commotions in this age
are very seldome: neither doe wars
ouer long continue in *England* as in
other Lands. In the compasse of
eight dayes, many times are great
insurrections begunne and ended.
They warre with men, not with
houses and goods; and commoti-
ons, but fresh, and newly risen, are
suddenly decided in set battels.

By reason of wealth so easily ac-
crewing, the carelesse, and rich
common people, are not a little
puffed vp. So that neither (accor-
ding to the vse of other Nations)
doe they humbly reuerence the
dignity of their Nobles, nor are
they industrious, or skillfull in han-
dycrafts by reason of their ease, and
pleasy.

plenty. For those that are bound to any trade, doe for the most part finish their apprenticeship in seauene yeares; after which time they are free of the company, and then, as themselves were exempted from labour, they take other apprentices to be vnder them: who after a short learning are employed as Journey-men. They themselves, not only on solemne, and festiuall dayes, but on every holy-day (who would beleue it?) doe freely take their recreation and pleasure, if it bee faire weather, in fields adioyning; or, if it be rainy, are merry in tauerne. Which causeth a dull and vnskilful trading, trusted to the knowledge of the apprentices, & the buyers are more presumptorily raised to greater prices, that the worke of the apprentices, and the idleneffe of the master may be so maintained. But yet notwithstanding, some kinds of workmanship wrought both with industry and most exact skill, and highly prized through the whole world doe sufficiently declare, that in the

country there is no fault in the climate, to dull their wits, but too much abundance to make them idle. For as for the stirring vp of wits, and cherishing of Arts, too cruell, and rigorous a gouernment is not at all good, too much depressing the mindes of the people, and dulling them with despaire; so too plentifull, and wanton a fortune, which intendeth labour, but onely, as it were, in recreation, and sport, can neuer raise the industry and ability of the common people, to an exact diligence and skill in Arts:

There are no tributes payed any where in that great Kingdome, nor impositions of Publicans in Cities, or the passager of bridges, except onely in those places, where shipping is set forth into forraine Countries.

For they are strictly tyed to make acknowledgement vnto those, who are farmers of the Kings customs, of all Merchandise whatsoever is brought into the Kingdome,

dome, or carried out.)

But the pride of the common people is not more bitter, and distastefull towards strangers, then towards their owne gentry, who account themselves equall almost to the best and ancientest of them. By which pride of the clownes, the gentlemen doe suffer in some sort for the richnesse of their countrey, and are brought almost into an hatred of that precious cause of their indignation.

They are all in generall great honourers of the Nobility, which is confined within the small number of those whom they call Lords. Those are Dukes, Marquesses, Earles, and Barons: all the sonnes of Dukes and Marquesses, and the eldest sonne of Earles; in equall honour with these the piety of their ancestors hath placed Bishops. To these Noblemen it is not thought a disparagement, for any to stoope to the lowest seruice; and the Nobles understand well enough, that the people scared, as it were on the ground,
doe

doe behold with an admiration
their height, nor are those digni-
ties bought by the common people
for money, but descend to their
heires by right of inheritance, or
new Noblemen by the grant of the
King, are advanced into those de-
grees; and that you may not thinke
it a vaine title, many Lawes and
privileges doe encrease the respect
of those high names.

For if it happen that a Lord be in
debt, and not able to pay, the credi-
tors can haue no law to attach his
body; though the bodies of other
debtors, euen before iudgement, are
imprisoned in *England*. But this is
a greater and more glorious priui-
lege, that Noblemen being accused
of the greatest crimes, as namely,
treason to their countrey, are not-
withstanding free from the racke;
the makers of the law would not
haue it imagined, that truth, if not
otherwise, could bee forced from
them by racking or torment.

The English are for the most part
graue, of retired spirits, and fit for

counsell; they admire themselves and the manners, wits, and dispositions of their owne Nation. When they salute, or write letters, they scorne to descend to complement of feined seruice, which the flattery of these ages haue brought vp, vellese it be those, which are infected with forraine behauiour. The people are studious of sea-businesse, nor is there any stronger defence of that great Island, then the diligence of so many Saylers. They are as good souldiers by land as by sea, especially when they are accustomed to another ayre, and haue tasted of forraine diet, which whilest it is nouelty to them, they affect with too much greedinesse.

For those inconueniences of garmundizing, haue beene often the consumption of armies brought from *Brittaine*. And when that Nauy, which was sent by *Queene Elizabeth*, arrived on the shores of *Portugal*, and had wasted the country, and defeated their enemies, the im-

mode

moderate heat, and the sweetnesse
of apples, and berries, which that
climate afforded, destroyed almost
the whole army. They contemne
all dangers, and death it selfe, with
more courage, then iudgement;
and hence it comes, that they are
the best souldiers, when they are
governed by wise Captaines;
but when they goe on of their
owne accord, possessed with the
blindnesse of that desperate valour,
they haue reason, after sad defeats
to accusethemselues more then their
ill fortune. In the late warres of
the Low-countries, some souldi-
ers of the *Spanish* party were ta-
ken by the *Hollanders*, and were to
bee hanged, in requitall of the e-
nemies cruelty, who had vsed their
prisoners in the like manner. But
the *Hollanders* did not intend to
execute them all. Of foure and
twenty (for so many were taken pri-
soners) eight onely were appointed
to be hanged, and the rest to escape
with life. There were lots there-
fore throwne into a helmet, and

the prisoners were commanded to draw their fortunes, who oeu should draw a blanke, was to escape death; but whosoever should draw a blacke lot, was to be hanged presently. They were all possessed with a great apprehension of their present danger: especially one Spaniard with pittiful wishes, and teares, in some of the standers by, did moue pity, in others laughter: There was besides in that danger, a certain Englishman, a common souldier, who with a carelesse countenance, expressing no feare of death at all, came boldly to the helmet, & drew his lot; chance fauoured him, it was a safe lot. Being free himselfe from danger, he came to the Spaniard, who was yet timorous, and trembled to put his hand into the farall helmet; and receiuing from him ten crownes, he entreated the Iudges (oh horrid audacity!) that dismissing the Spaniard, they would suffer him againe to try his fortune. The Iudges consented to the mad mans request, who valued his life at

to low a rate; and he againe drew a
wretched ; a wretch vnworthy not
only of that double, but even of a
single preservation, who so basely
had undervalued his life.

The Lawes, which the English
use, were deliuered them by the
Norman Conquerors in the French
tongue, but obsolete and differing
from the language which is now
spoken. They are few, and very am-
biguous. Much dependeth upon cu-
stome, and the opinions of Iudges ;
so that a great way is left open to
contentions, to an infinite power of
Iudges, and the close dispositions
of the people, who seeme to retaine
the fashions, as it were, of their
Norman originall ; doe open them-
selues in subtilties, which fill the
courts with perpetuall wranglings.
From whence I thinke that com-
mon fable tooke first originall, that
the *Englishmen* had long tails.

They endure with so constant a
patience all customes and lawes,
which were anciently deliuered vnto
them from their ancestors, that
they

they account it a hainous matter now to alter, or abrogate any law which was heretofore established either by reason of the rarity of delinquents, or innocence of Law makers. For from what reason, but the vnwary goodnesse of their ancestors, comes this law to stand in force, that a husband is commanded to father a childe, and receiue him for his heire, though he were borne a yeare or more after the time that hee accompanied with his wife, so it bee proued, that hee liued that time within the shores of Britaine.

But in Philosophy, and the Mathematicks, in Geography, and Astronomy, there is no opinion so prodigious and strange, but in that Island was either invented, or has found many followers, and subtile maintainers, but such as through tedious disputations cannot plainly state the question which they would seeme to vphold: That the Earth is moued round, and not the Heauens: that the Sunne, with
the

the Planets, and all the other Stars
are not moued in their globes cele-
stiall; that there are no such globes
at all; and lastly, whatsoeuer any do-
ing Philosopher hath heretofore
proached, some of them doe either
hold, or would seeme to doe: as if
then they were more deeply wise
then common men, when they neg-
lect & slight the ordinary wisdom,
as poore and low, and search deeper
into the secrets of Nature, which
few are able to apprehend.

But as nothing doth more deeply
worke vpon the minds of men, then
points of Religion; so in no disputa-
tions are they more vehement then
in those. In the worship of God,
what Religion soeuer they choose
to themselves, they runne ouer into
extremes. In the former ages, their
richest men leauing the world, be-
took themselves by oath into soli-
tary places, and Hermitages; so that
the best part of the Lands of
the Kingdome were bestowed vpon
such deuotion, with too time-
ous and dangerous a vow, both
to

to the giuers and receiuers of those Lands; for the giuers too much exhausted the common-wealth, and the receiuers suffering themselves (as it were by the fault of fortune) to fall into luxury, did afterward draw a great enuy, not onely vpon themselves, but the Religion which they professed. This kinde of deuotion is now publikely banished out of all *England*; and many of them are so much turned to the contrary side, that the farther they tread from the steps of their forefathers so much the nearer they think themselves to heauen.

Nor is that the publike opinion of the State, nor any way safe for them, if the Magistrates finde it; but of private spirits deluded by superstition, inuenting to themselves a new religion of their owne, and therefore the more pleasing. Therefore all those, which are once possessed with this pleasing pride of vnderstanding more then others in Religion, are diuided into diuers sects and names; and haue diuers

Laws

laws and rites established among
men, neither by the authority of
the men, nor the number of them,
but onely by wilfull obstinacy; and
that which is most worthy of pittie
and laughter is this; that with cru-
el censures these sects doe persecute
one another: holding that they on-
ly are the children of God, and all
other reprobates. It hapened once
to me, that a plaine fellow one of the
common people (whether you e-
steeme the common people by the
meanes of their estates, or of
their wit and education) and two of
his sonnes were of one faith in a su-
perstition of their owne. These
three men (as often times those Re-
gions consist of no greater num-
ber) did make a sect and Church by
themselves. At last, disputing too
hotly in Divinity among them-
selves, they fell at discord; the fa-
ther forsooke his sonnes, not be-
cause he had found out better, but
different opinions: and was there-
fore by his sonnes (for so those fools
called it) excluded out of their com-
munion.

munion of Saints: in the mean time they thought there were no other Saints in the world but themselves. But presently after, the two brothers falling at variance, one of them excommunicated the other so that so little a Church consisting ouely of three persons, was at last diuided into three Churches. A most prodigious mischief, and prone to all madnesse: nor will they slightly maintain the madness of their owne dreames. Many new sects are euery day cited before the Judgment seats, in whom the Iudges can finde nothing agreeing with each other, but onely a wilfull obstinacy. They hold abominable opinions vnworthy of men, and are authors of their owne superstition, mis-led by no predecessor, they fear no tortures; but refusing to be gouerned by any wisdom or wholesome aduice, they will endure the fire, and sacrifice themselves to their owne madnesse. But strangers that conuerse with that Nation, must take heed, that they doe not con-
fure

re the country in generall, by the
 hauiour of a few, and these per-
 nance of the common people; nor
 it easie to learne, what behavi-
 or is fitting among natures so
 much differing. The common peo-
 ple heated either with wine or chol-
 er, are oftentimes forward to abuse
 strangers: in such a swelling fury
 theirs, it were a little more then
 madnesse to prouoke them by the
 ke surlinesse; nor is it then a
 season, when a tumult is rai-
 ed, to plead thy excuse with confi-
 dence, much lesse to expresse cou-
 rage in defending thy selfe. By a
 gentle speech thou maist better dis-
 arme their fiercenesse; they must be
 ase and low intreaties, which must
 swage the fury of their first as-
 ult. For this torrent if it bee op-
 posed by no resistance, will lan-
 guish in a moment, and become
 quiet. This warinesse, and timorous
 wisdom is onely to bee vsed in
 Townes, or publike fields, where a
 course of people to side with the,
 that did first abuse thee, is either
 gathe-

gathered already, or presently to be expected. But in private places and where thy party would be prone too much vnequall, thou shalt be sure to expresse (at least in shew) a bold spirit not brooking iniurie by which meanes thou wilt turne them which doe not fault our true valour, but are as ready to receive, as to offer wrong. The Magistrates and Iudges, are fauourable to the complaints of strangers, and forward to punish the people who doe them wrong; vntill it be a multitude that doe offend, whom it is easie to blame, but hard, and the most part too much cruelty to punish. And so wondrously hospitable are the seats of Iustice in this Nation, that if a stranger offend, he shall finde them fauourable: or it shall happen, that a stranger, and an Englishman bee both guilty of one fault which deserueth either the whip or the gallowes, the stranger many times is no further punished, but onely commanded to depart out of the kingdom. The gentlemen are nat

ally inclined to a kinde entertainment of all strangers, and are worthily ambitious in such courte-
age. So that no man, vnlesse of a
rward and barbarous disposition,
d altogether vnworthy of Noble
company, can repent himselfe of tra-
lling into *England*.

Among those Noblemen, whose
rriage is graue, and their speech
d gesture fitted to their dignity,
ou must comply with an answera-
e gravity, and emulation, as it
ere, of maiesty ; lest they per-
ance should vnderualne you, from
eir owne gravity, & your speech,
hich must not be to them in a soo-
ing manner, like the *Italian* and
French humility ; you will other-
ise carry a lower estimation a-
mong those men, who accustome
ot themselves vnto affected huma-
ity, and lying complements.

To the Northern parts of *England*,
Scotland adioyneth, gouerned by a
cepter of incredible antiquity,
ompared with other Kingdomes :
or the Crowne of *Scotland* aboue
euen-

twenty ages hath endured in possession of one Family. And dred and twenty Kings haue cessiuey reigned from *Fergus* the First, to *Charles* that now who to so ancient a pedigree, ding the Royalty of *England*, the second that combined the Kingdomes, and reigneth entirely on all *Brittaine*.

The *Scots* are of dispositions fit for society: of behaviour, and stures of the body, excelling other Nations, and like vnto the *Frenche* in all things, but the riches of the Country: For the country Northward is in many places not fit for tillage, and full of barren mountaines: neither are those mountaines clothed with woods, vnlesse some which are raised into a sharper climate, and giue a woody and barbarous name to the inhabitants. Yet Nature hath bestowed vpon these hardy people, abundance of victuals in fowle, and wilde beasts, besides their flocks, and herds of cattell. It is a sight vsuall to see three hundred

red Decree, or more in one
rd. But the inhabitants can rouse
e greater heards, when the No-
men are pleased to hunt there.
ither do they want commodities
their own country fit to exchange
forrein merchandises, which are
nsported thither of necessary use.
t the scarcity of money by no art
industry can be redressed, so that
ey which in their owne countrey
liue in plenty, and with great at-
odance, are not able in forraine
rts to maintaine their port. But
o people are more mindful of their
dignities then they; that they had
ther sometimes disgrace their Fa-
ily by their pouerty, then cōceale
e vnreasonable expressing of their
ties, or not mention their kin-
red. For it is necessary in a country
more populous then fruitfull, that
ome of Noble blood should bee
orne to extreme pouerty. So that
he *Scots* dispersed into many coun-
tries to get their living (and none
re more faithfull and industrious
then they) being still eager in
pube

publishing their Nobility, are
laughed at by the hearers, then
leeued, or pittied.

But the people couragious also
gainst themselves, are divided
many and fierce enmities, and en
to each other, beyond all lawes of
manity or hatred. For being diu
by Families, and Names, they ha
those as Princes of their faction
which possesse the most ancient
heritance of the Family. To the
men they are wondrously ob
nant, with a loue as great almost
to their country it selfe; to the
when they are wronged, they
for succour, vsing the patronage
strength of their owne Family.
this meanes it has happened, th
small quarrels betwixt men of
secure condition, haue been the cau
of great and horrible commotion
For they that haue quarrelled, co
plaining on both sides to the Prin
of their Kindred, haue turned the
private wrongs into the iniuries
whole families. Nor are these di
rences decided with little blood,

son

times gathered into troopes,
almost into iust armies, they
it out; and these enemies con-
e to their heires after them.
y thinke it glorious, to reuenge
der with murder, and fire with
Nor doe they alwaies deale by
a force, but by snares and trea-
ries. Nothing can be base or ig-
le to them, who can cure their
s onely by the miseries of their
mies. And this mischiefe has of-
beene the ouerthrow of Noble-
n, who haue either beene slaine in
r, or else vndone in their estates,
keeping such multitudes of ser-
ts and tenants about them (for so
was necessary for feare of sudden
ults from their enemies) whilest
ir Lands haue lyen vntilled, and
ste. And some haue thought, that
e scarcity of wood in the country,
s beene caused by these enmities;
hilest these cruell people on both
es haue burnt vp their enemies
oods, and reuenged their private
iuries with the deuastation of
eir countrey. But these things
here.

heretofore were more to be bewailed, when they were where rife; now, since we see otherwise, we may cherish them better hopes: For although heretofore, it lay not in the power of Kings, to remedy so great a mischief when the Nobles by the faithlesse and number of their crimes were more fierce and strong; yet our last reigning King, James of Scotland, has at last bestowed this fit vpon his countrey.

Hee, whilst he was yet King of Scotland onely, esteemed the cure of this great mischief, one of his greatest cares belonging to his kingdom. But he was loath to apply remedy to it by parts; which had bene altogether vaine: for some difference could euer haue bene quieted in true peace, vntill all had bene compounded together. The examples of such crimes, and pardons for them (which were necessary in those times) would haue encouraged others to the same audacity; especially, lest they should

come to haue borne a fearefull, and
generate anger. Hee there-
fore thought it best at once, and
for ever to compound these deadly
wounds.

The King therefore tooke a dili-
gent account of those, whose Fa-
milies were engaged in such quar-
rels, and partly in his owne person,
partly by the mediation of his
chiefe Counsellors, by entreaties,
and authority, hee reconciled them
all, that the bitternesse of a mis-
chiefe so long vsed was scarce any
more named among them: a great
and admirable worke of a most
wise and industrious King, yet not
performed without much time and
wonderfull felicity.

Two yeares after he had thus ap-
peased Scotland, hee was called to
the succession of the crowne of
England; a great happinesse for the
strengthening of this amity among
the Scots, who now with a fitting
and wholesome awe doe honour
their King, so much increased in
power and strength.

The Scots are sudden, and vild in vndertaking any thing, wh their hopes perswade them to; and they easily giue credit to any hope. They are suddenly moued to anger, which after the first fit is sooner swaged. They are better at getting of wealth then keeping it: either because their mindes greater then their fortunes, are much enclined to inconsiderate bounty, and loue of fame, more then the possession of riches; or else deceiued by the quality of their owne country, where they haue attained to such a summe of money as would make them secure for euer in Scotland, they grow secure of future pouerty, and doe not vnderstand, that in euery Land, the expences and prices of things, are answerable to the plenty of gold and siluer; so that a great quantity of money can hardly bee gotten in any place, but such as is vsed to great expences. What studies soeuer they encline to, they prosper in them with wonderfull success. None more patient of military duties

or none more valiant in fight,
then they. Nor doe the Muses e-
uer appeare more beautifull, then
when they inspire the breasts of
Poets. They are capable also of city-
finesse, and can fit their industry
to any kinde either of life or for-
tune.

But those that travell, or rather
wander in a poore fashion, and re-
vive upon no other meanes, then go-
ing to the houses of their countrey-
men, which are growne rich in o-
ther Lands, and demand, as it
were, the tribute of their countrey,
are most intollerable in their proud
eggery.

Ireland, by the ancient Latines
called *Ierna*, and now *Hybernia*, is
an Island not farre from *Brittaine*,
and subiect to the crowne of *Eng-
land*; a great and spacious Island,
commodious for shipping, by rea-
son of many hauens; nor is it to be
censured by the barbarisme and for-
did living of many of the inhabi-
tants; for the fruitfulness thereof
many colonies out of *England* and

Scotland to come thither. It is a moyst ayre, but yet wholesome and mortall to any venemous creatures. Newts and Toads, if they be brought thither, will not live. The wood transported from thence, age nor neglect will make worme eaten, nor hung with spiders or webs, although the *Irish* have the spiders, but harmlesse, and free from venome. The beames, rafters, and boardings of *Westminster-hal*, where the Courts of Iustice sit, are made of that wood; and there (a wonderful thing!) the walls round about are filled with spiders, but none of those sordid nets are spread upon the wood.

The *Irish*, which live not in Townes, or ciuill places, are wonderfull hardy in enduring any cold or dyet, by reason of long and accustomed pouerty. They can satisfie their hunger with any victuals gotten on the sudden; as Venison, or Beefe halfe raw. They temper their meate with milke. They build brittle and weak houses.

about the height of a man, where
themselves and their cattell line
together. But this in those people
is a thing to be wondred at: the
love of sloth and ease, doth soften
the courages of other Nations;
it maketh the *Irish* valiant in
warre. For by reason of their sloth,
though their fields are fertile, yet
planting and sowing are things al-
most vnknowne to them. They
are content with that grasse,
which the ground yeeldeth of her
owne accord for pasture, for their
cattell. They exercise no handy-
crafts, for feare of disparaging
that Nobility which they so highly
vaunt of. So in a sordid, and fil-
thy idlenesse, they lead their lives,
and had rather cure by patience,
then industry, the discommodities
which are daily companions of
their barbarous living; and so farre
are they from knowing delight,
that they feele not want and misery.
In one single garment they en-
dure both wet and cold; by often
hunting, they grow wonderfull

swift in running, equalling almost the wilde beasts; when they are weary, or benighted, the ground serves them for a lodging, and covered with snow, or wet with showres, yet they are sooner raised by satiety of sleeping than by the iniury of the weather, excellent rudiments of warre and valour, they did not proceed from such slothy sloth. This beastlineffe, in time of peace also, neither the fellowship of the *English*, nor the emulation of the *Spanish* fashions, can make them to shake off; but they love this life so full of sordid discommodities, as free from cares, allured by a wicked shadow of liberty, which in different kinds has foully deceived diuers Nations.

They are obstinate in their own vices, haters of labour, and so of all profit; but very industrious, in theening, and freebooting, or any paines, which is like to hunting. And these are the slothfull miseries of the common people. The Noblemen are many of them very faith

faithfull, of braue mindes, nurtured
all vertues that befit their digni-
ties.

Those also that liue in Cities, or
the pleasantest parts of the King-
dome, are adorned with great hu-
manity; and declare by this, that
those wild *Irish* are barbarous by
their owne wilfulnesse, and not
borne to that vice, by the
fate of the I-
land.

F 4

The

The fift Chapter.

GERMANIE.

THe River *Rhene* arising from the foot of the *Alpes*, and flowing along the borders of the Low-countries, doth there fall into the *Ocean*. It was once the bound of *Germany*, but now by the changes of Names and Empires, the limits of *Germany* being encreased, it may be said to run through it.

Germany is a spacious countrey, reaching from the *Alpes* and *France* as farre as *Sarmatia* and *Pannonia*, diuided into many Principalities and Common-wealths. It was once full of woods and wild inhabitants, but now beautified euery where with faire Townes; the woods which were once great, and overspread the countrey, are now reduced to vse and ornament. It nourisheth vines in that part, where it bordereth vpon *Italy*, and where it declineth towards *Pannonia*, as likewise

rise vpon those hills which overshadow the *Rbene*; and some few places besides, where the ground by reason of some hills, and warmth of the rivers, is fitted for that purpose. The cold grounds in their mountaines abound with firre trees, and other woods. *Ister*, the Prince of rivers in Europe, doth cut almost through the midst of *Germany*, and rises in a Sea-like channell, to the yearly ruine of bridges there, whose bankes are beautified with famous Cities, but too few for the greatnesse of so noble a River. *Rbene*, *Albis*, and many rivers famous in old times, doe flow through all the breadth of *Germany*. The Countrey is full of good mines on that side where the *Alpes* bound it, and all along the course of *Ister*; in those places also where *Rbene* runnes, and *Manis* with the *Maze*, encreases of so great a river: but that side of the Countrey which lyes toward the *Ocean*, and the inner Land, removed from the famous and publike roads, for

F 5. nasty

nasty Innes, and sordid manners
living in generall, retaineth much
of that Genius which Ancient Wri-
ters haue ascribed to it. Yet there
are Cities not unworthy of fame:
the market places and streets espe-
cially exactly handsome; the houses
of lofty and even structure, the fra-
ler parts of the building covered
with paintings.

The inner parts of their houses
are not with like skil fitted for use:
their beds are placed in the remote
and (for the most part) obscure pla-
ces of the house. They doe not use
lightly any chimneys at all. They
had rather use certaine little stoves
to expell the cold, which are made
in the chamber-walls, and fire put
into them according as the quality
of the weather requireth. But this
heat is many times troublesome to
strangers; for it maketh their heads
heavy with vnusuall vapours, and
when they goe out from thence,
their bodies being chilly, and the
pores opened, are not able to endure
the ayre. Besides, when the fire be-
gins

ins to bee remitted, these kinde of
hot-houses haue ill fauours ; especi-
ally those which belong to their
dining roomes, where the confused
vapours of so many sorts of meat
doe fill the ayre, and so much wine
is drunke and spilled. And not on-
ly in those hot-houses, but in other
chambers and parlours also, are ma-
ny of the *Germans* too slovenly and
carelesse ; insomuch that strangers,
when they come thither, can hard-
ly brooke the ayre of those roomes.
That Nation is infected with a
wonderfull loue of drinking, which
now is a confessed vice, and there-
fore the more freely vsed. Nor is
this barbarous drunkennesse vsed as
a pleasure onely, but growne into a
part of their behauour and disci-
pline ; the fauours of some of their
Princes are purchased onely by this
base price, when the Princes doe
seeke some companions in their vi-
ces, or purpose to entertaine Em-
bassadours and strangers with the
freest hospitality. For the *Germans*
thinke, there can be no entertain-
ment

ment so pleasing to a stranger as
long & drunken banquet, and thinke
themselves neuer truly welcome
in other mans house, vnlesse he haue
inuited them be wondrous forward
in making both them and himselfe
drunke. That is the chiefeft
vanity there, and in nature
a league vpon the first acquaintance.

It happened on a time, that some
Dutch Regiments of Souldiers
were entertained in *France*, and
commanded by Colonels of their
owne Nation: a Nobleman of *France*
inuiued one of these *German* Colonels
to supper, knowing how
deare a league of friendship might
bee made with a *German* in drinking.
hee prouoked him therefore to
mirth, with store of wine, and many
forms and deuices of drinking there
were. At last, the *German*, either to
make tryall how freely welcome he
was to the *French* Lord, or else grie-
ued, that the drinking match
went so slowly forward, and seeking
a glorious victory, he chal-
lenger

begs the *Frenchman* to pledge
him; and beginnes to him a cup of
that measure; the *Frenchman*
being affrighted (to all our won-
der) rises vp; noble guest (quoth
he) that thou mayst know thou
art invited to a friend, I will not
only pledge what thou hast drunke,
but in a loving quarrell, challenge
mee to pledge mee as much more.
With these words, hee pledges the
Germane Colonell at one draught,
and filling the same cup againe for
his guests sake, though his belly
swelled, he drank it off to him. The
Colonell wonderfully taken with
so great an expression of loue, rises
up (though hee could hardiy
stand) noble sir (quoth hee) doe
not thinke this loue is bestowed
upon an vnthankful man; you know
I haue no small Regiment of Soul-
diers vnder my command: Their
entertainment for two whole mo-
neths shall cost you nothing, since I
know your Treasury these hard
times is much exhausted. After
these two moneths, if it please you,
and

and that you be well able, they take entertainment againe. And great a requitall of one carouse, were all amazed for the present, much more, when the Colonell performed his promise. Among the people plaine and open behaviour most pleasing, and such as first gaue to *Bacchus* the name of freedom. They hate all kinde of hidden subtilty; either because that they themselves loosened by drinke, cannot firmly keepe a secret in; or because their mindes in such bodies know themselves to bee dull, and are suspicious of the subtilties of other men as bent against them, and aiming to over-reach them. The Magistrates of their common-wealth chosen from among their fellow Citizens, bring to the Tribunall minds adorned with high parts; but cleave fast to the institutions of their fathers, with an efficacious diligence. The people are very obedient to those that governe them, and will often giue credit to their Magistrates, even in poynts of Religion.

ion. And you shall hardly see a private man whatsoever, gaine any rites of Religion, which the Prince, or Common-wealth doe approued of; those mischeefs, which haue troubled *England* and *France* for a long time, the (I had almost said) felicity of this miserable carelesnesse hath quite auoyded.

Yet I must except *Austria*, which lieth almost out of the *German* climate, and hath not yet lost her ancient Nature, though she haue changed her name (for *Austria* in old times was accounted a part of *Pannonia*.) And *Bohemia* also, not in this age alone, diuided in it selfe by most vnhappy contentions about Religion; but *Bohemia*, though it be situated in the bosome of *Germany*, is diuided from the body of it, in language, in manners, and different Lawes. Learning in many places of *Germany* doth flourish; but the men are more desirous to teach, then to learne. They write more then they read; and value their reputation by the

the number & greatnesse of the
lumes which they publish in pri

Their wits, as they are darker
dull, so are they strong to end
endlesse toyle, so that others
bee able to vnderstand better,
they to vnderstand more. Many
their Noblemen, who content
with their owne wealth and ma
ners, haue onely seene, and doe
admire their native *Germany*, though
in their owne iudgements they
seeme endued with graue wis
dome, yet want much of the huma
nity of our age. Their words
much of the old stampe, and their
learning wanteth the dresse and co
lours of later wisdom. They are de
sirous of trauell, and great counter
feiter, or retainers of forraine be
hauour, vntill they retorne home
into their owne country. It is no
vsual for strangers, to dwell long
or rise to preferment in that coun
try; and the name of a forrainer is
almost accounted a word of dis
grace among them. *Germany* op
pressed with these manners, is now
Wich

withstanding recompenced againe
with other excellent endowments,
and many vertues. Treachery is a
thing vnkowne among them, yea
in hired souldiers of that Na-
tion. No deceitfull cunning, or ha-
zard, lurketh vnder the titles of
friendship; and the simplicity of
that modest people is altogether vn-
suspectfull in great villanies. They are
not giuen to lust, and that in great
secret; their youths boast not of it,
like some other Nations, as a pride
and sport; for the men of *Germany*
are as far from that almost, as the ac-
customed modesty of women. But
wildome, as it finds not often their
subtill and sharpe heads to enter-
taine it, by whose cunning it may
bee drawne neare to deceit: so it
many times findeth true and ma-
ture iudgements to rest vpon, who
can easily bee prouident in their
owne affaires, and contemne the er-
rours of other men. There are a-
mong them lofty mindes, in whom
the felicity of a liuely and raised
spirit doth well temper their na-
turall

turall gravity; especially if they be long seasoned that ability of with forraigne arts and maner. The Nation, though valiant warre, can very well endure peace. They are not suddenly moued to tumults, but being once raised, they rage like men, and are not easily peased. The people are excellent working in brasfe, or iron, and drawing it into curious sculptures.

For the Invention of Prim and Gunpowder, the world is indebted to the *German* wits; a benefit, altogether doubtfull, whether more to the damage, or behoof of mankind. Their minds are full of candor, not enuying, nor carping at the vertues, deeds, or inuentions of other men, especially those that are absent: but extolling them with sincere, and many times immoderate praises.

But nothing is more magnificent in that Nation, then that the Christian Empire and Eagle is seated there; as if *Germany* had vanquished *Rome*; and the last of the Provinces

bowed to the *Roman* yoke, is
the onely Countrey, where
the name, and reliques of the *Ro-*
mans fortune doe rest themselves.
The Sacred Maiesty of so great a
name is ecclipsed by no emulation
of other Princes, and Kings, though
they be greater in power then he, yet
willingly giue place to the Imperial
Maiesty. That highest dignity was
heretofore supported by a power
unsurpassable, which by little & little
as it were in a fatall old age, did les-
sen and consume away. For by do-
mesticke warres, and the immoderate
power of Princes of the Em-
pire, and besides, the dignity being
elective, not hereditary, the vigor
of the Empire falling to ground,
it hath onely retained a venerable
name, more by the piety of others,
then her owne strength. Among o-
ther causes of the decay of this
power, this you shall finde to bee
the greatest; the Princes being of
great wealth, and increased by the
bounty of former Emperors, haue
at last changed those Provinces
which

which were first deputed vnto the
into absolute Principalities, and
to haue some priuilege aboue the
Emperour (who oweth his estate
not to right of inheritance, but
their suffrages) they haue made
their owne dignities, inheritance
to their posterity. By this means
the mindes of those Nations and
people, which are naturally inclin'd
to honour their Princes, and heretofore
onely in loyalty to the Emperour,
came by degrees to honour
those Princes, as his deputies, and
afterwards as their owne absolute
Lords : which was a nearer way
either to profit, or danger. So the
power of those Princes began to
strengthened, did exhaust the
strength of the whole Empire: and
first of all, as much as remained in
France, then *Italy* it selfe, the fountaine
of the Empire; afterwards
the strongest parts of *Germany*
taken, as it were, out of their owne
body, did fall away, and were
diuided by the variety, and number
of Princes, into other loyal-
ties.

But in *France*, and *Brittaine*, which are most true Kingdomes, was ordered farre otherwise, and those Princes, whose power was too great, and worthy of sustention, by the prouidence of God, and industry of the Kings, were suppressed, and rooted out. For what was left for the Maiesty and State of Kings, if *Normandy*, *Brittaine*, *Aquitaine*, *Burgundy*, *Auvergne*, *Picquers*, *Prouence*, and *Champaine*, were possessed by Dukes or Earles, as once in the gouernment of petty Kings? who safe in their owne strength would obey the King vpon curtesie, and onely not contemne him as inferiour to themselves. But what miseries in the Kingdome of *Brittaine* haue beene caused by the great, and too formidable power of Dukes, and Count Palatines, endued with regall priuileges, and mighty in faction, and attendance? what bloody rebellions haue they oft raised against their Kings? there is no more certaine safety of the Kingdome
at

at this day, then that the power
those great men, and their Families
are vtterly suppressed, & the power
of the Kingdome guided by
onely.

The Emperors therefore then
then haue preuented this renting
the Empire, when first the Prince
began to grow too great. But
the disease too farre growne, and
affaires too long settled, so that
the Empire especially consisteth of
Princes: to extort the power
of their hands, were not onely
vnseasonable, but a vaine enterprise
so many vpholders of those digni-
ties would ioyne in confederacy
against him for their common secu-
rity: especially seeing at this day
their Principalities doe as lawfully
belong to them, as the Empire doth
to him; their titles accrewing
from the consent of them that
gaue that power into their hands
and also by time & long possession
whereby all titles of Soueraignty
which for the most part are weak
or wrongfull at the first, are made
lawfull.

But the last and mortall disease of
the expiring Empire was this, that
any, or most of the cities, imita-
ing these Princes, gathered them-
selves into Common-wealths, ma-
king themselves Lawes, and ordai-
ning Magistrates; and to make it
more owne, that they had renounced
their first loyalty, in this sliding
from the Empire, they challenged
the name of Free States; entering
into leagues among themselves, to
maintaine each other against the So-
uerainty of the Emperor.

So that Countrey which in one
state, and vnder one Gouvernor, had
been able to contest with all Eu-
rope, puissant in men, and strong
in cities, and worthy to receiue the
translated dignity of the *Roman Em-
pire* can now find no Prouince, nor
scarce any City, that shee can deli-
uer to her Emperour in free power
and Soueraignty. For the Common-
wealths and Principalities will suf-
fer no Imperiall garrisons within
them, nor can that Prince, that
beares so great and glorious a title,
finde

at this day, then that the power of those great men, and their Families are vtterly suppressed, & the newes of the Kingdome guided by onely.

The Emperors therefore should then haue preuented this renting of the Empire, when first the Princes began to grow too great. But now the disease too farre growne, and all affaires too long settled, so that the Empire especially consisteth of those Princes: to extort the power out of their hands, were not onely an vnseasonable, but a vaine enterprise; so many vpholders of those dignities would ioyne in confederacie against him for their common security: especially seeing at this day, their Principalities doe as lawfully belong to them, as the Empire doth to him; their titles accrewing both from the consent of them that first gaue that power into their hands, and also by time & long possession; whereby all titles of Soueraignty, which for the most part are weak, or wrongfull at the first, are made lawfull.

But

But the last and mortall disease of the expiring Empire was this, that many, or most of the cities, imitating these Princes, gathered themselves into Common-wealths, making themselves Lawes, and ordaining Magistrates; and to make it knowne, that they had renounced their first loyalty, in this sliding from the Empire, they challenged the name of Free States; entering into leagues among themselves, to maintaine each other against the Soueraignty of the Emperor.

So that Countrey which in one State, and vnder one Gouvernor, had beene able to contest with all Europe, puissant in men, and strong cities, and worthy to receiue the translated dignity of the *Roman* Empire can now find no Prouince, nor scarce any City, that shee can deliver to her Emperour in free power and Soueraignty. For the Common-wealths and Principalities will suffer no Imperiall garrisons within them, nor can that Prince, that beares so great and glorious a title, finde

finde any place among so many Cities, where he may haue his Subjects leaue to dwell. By this sweet and publike errour, they haue armed the Maieſty of their own country.

The ſeuē Electors, by the cuſtom of the Countrey, are to chooſe a man *Ceſar*, but a great man poſſeſſed of a Kingdome, or other great wealth, and Territories of his own already. Vertue and Nobility alone can neuer carry thoſe voyces. For where ſhould the ſeat of the Emperour be, vnleſſe hee had one already without the Empire? where ſhould that Court bee kept, which were answerable to the title of ſo great Maieſty? they would hardly ſuffer him to dwell any where among them, whom they loue to honour in his abſence. But if the Fate of this valiant Nation would permit, that the whole Prouince might be abſolutely ſubiect to their Elected *Ceſar*, then they might eaſily finde among themſelues ſome that were fit for that great and puiſſant honour,

nor, & be forced to seek after nothing
in their Elections, but vertue only.
The Emperour then hath some
power (but limited and straight-
ned) over all the country. In ciuill
contentions they doe often appeale
to him. But capitall crimes the
Princes and Free States doe iudge
in their owne territories. The Em-
perour has power to call diets, to
proclaime warres, and determine
controuersies betweene the Princes
themselues. When wars doe threa-
ten *Germany*, he commands men and
money from the Prouinces, if that
may be termed by command which
cannot be obtained without their
free consent.

The Free Princes in that spacious
country are very many, but the re-
uenues diuided among the brothers
or male kindred of a Family, doe
by that meanes grow many times
lesse then can support the dignity of
so many high titles; for they make
little difference in the diuision of Pro-
uinces or Principalities, and in par-
ting priuate estates & patrimonies.

In that manner, the Dukedome of Saxony was in this age diuided among many brothers, and because it was a hard matter, those that were skilfull in the Lawes and some of the countrey were by their command assembled together. To whom, as they sate in counsell, and the brothers were contending about their right, a fellow of somewhat a distracted minde, but such an one as vsed to delight the hearers with his harmelesse and pleasant madnesse, came in among them.

The eldest brother of the same Duke looking vpon this fellow (for hee had vsed his Court, and waited at his table) wilt thou also (quoth he) giue thy opinion concerning this diuision of the State? why should I not answered the fellow? vpon which they were all in expectation to heare some ridiculous and pleasant iest from the mad man, and entreated him earnestly, that his counsell might not be wanting in so greata matter. But hee deny-

denyed to beare any part in the consultation, vnlesse they would giue him such a gowne as the Lawyers vsed to weare, saying, that with that gowne he should put on wisdom. With that a merrier Genius possessed them all, insomuch that his Lord laughing hartily, commanded a furr'd gowne to bee brought out of his wardrobe, and put vpon him. Which when the fellow had fitted well, hee walked twice or thrice about the roome, and began to aske his Lord whether that garment became him well or not; excellent well, answered the Duke; but now it remaines, that thy wisdom should determine the controuerfies that are betweene vs. Hee told them, hee would presently bee ready for them, but first hee must retire a little into the next chamber; and there he would call some spirits of better wisdom to counsell with him. When he was retired thither, he shut the doore presently, that no man might enter to interrupt his witty knauery; and putting off the

gowne, with a little sword, which was girded about him, hee cut it from the shoulders to the lower hem, into long and slender flakes. Then putting it on all ragged as it was, he opened the doore, and coming out to his Lord, asked him againe how well that gowne did now become him: anger had curbed his Lords laughter, for the gowne which was so spoyled, was of great price: Thou wretch (quoth the Duke) I will haue thee whipt for presuming so madly to spoyle thy Lords gowne. The fellow not at all affrighted, answered them thus: How ridiculous is it in you to be so extremely angry with mee, when your selues are farre more dangerously mad; this gowne which I haue put on, is the representation of your fortunes, and much more foolishly doe you goe about to rent and spoyle the Dukedome of Saxony, then I haue done this garment. Whilst it was whole, it became me well, and you laugh at it, now it is thus mangled.

So *Saxony* vnited in one body doth flourish, and is puissant in armes and wealth; but when you haue rent it into many peeces, no man can vp-hold the ancient dignity.

The wealth of the *German* Princes, besides some taxes and tributes, are, for the most part, arising out of flocks and heards of cattell; as also out of the fertility of the soyle, which commonly they exercise with the voluntary, not hired labour of the Boores. By this means they cannot certainly define their wealth, and annuall reuenue, which is to bee valued according to the changeable price of corne. The Nobility haue a great and superstitious care of their pedigree; and thinke that ancient blood is stained, if it bee married into a lower or vpstart Family; nor is such a stain washed away in many generations. For to a cleare testimony of Noble birth, are required eight descents of ancestors in both lines, which haue not at all beene tainted with this vnequall marriage.

In their discourses they haue certaine titles and formes of speech fitted to all conditions of men; which they account it almost a sinne, either to neglect, or carelessly confound; nor doth any Nation vse more set formes, ouerburdening euen the memory of those who from their child-hoods haue beene trained in that Art, and superstitious distinction.

In that part of *Belgia* which is accounted in *Germany*, are those Provinces, which heretofore by warre, marriages, and successions were incorporated together vnder the house of *Burgundy*; and afterwards transferred by marriage to the *Spaniard*; and the chiefe strength of that Nation, if they could as well obey the harsh commands of their Prince being absent, as they can honour him present in person with them. Some of these people in this age complaining of hard vsage, breaking the bonds of concord, by which they were tyed both to their Prince, and among themselves, haue
risen

risen in so great a storme, as may
 well deserve to put all Europe into
 feare. In this commotion, part
 of them by armes have acquired
 their liberty; the rest, either ma-
 stered by power, or detained by
 payall reuerence of their ancient
 Lords, continue still in obedience
 to their Prince: Those that despi-
 sing the Soueraignty of the Spani-
 ard, haue made themselves a free
 State, inhabite chiefly about the Or-
 ran, and are called by forraigne Na-
 tions *Hollanders*, which was the
 chiefe Nation among them. By a
 boldnesse necessary after their re-
 bell, they haue given themselves to
 sea-affaires; from whence they are
 growne to great strength and
 wealth, leaching all shores, and in-
 festing the *Spanish* Sea. By this
 meanes, their Cities are increased,
 and their wealth by daily booties,
 Auxiliary soldiers from *France* and
England, haue come vnto them, by
 reason of that mutual benefit which
 accrowes both to the aided, and the
 aiders.

The other which remaine vnder the *Spanish* scepter, taking also their name from one of their Provinces are called through the world *Flamings*.

But the people, though thus distinguished into two governments, retaine the same Genius and dispositions. Their wits are candid, but made grosser as it were by the fault of the climate, which yet they doe more depreesse by the distemperd drinking; whether this thirst be kindled in them by the fortune of their situation, and neighbour-hood of High-Germany, or by the manner of educating their infants. For they giue to their infants to satiate their desire of milke, whilst yet they hang at their mothers breasts, bottles full of Beere, made after the fashion of a dugg.

That innocent and vncurious age oftentimes lifting to the mouth the Beere which comes so slowly, is delighted with the likenesse of sucking, and kept from the wearisomenesse of idlenesse. Nor is the thing

thing without some profit, if from their first growth only you esteeme it.

For infants so ordered are brought to haue strong bodies, and full of cheerefull and wholesome iuyce. But the perpetuall custome of drinking, growes by so vsing it, into a perpetuall pleasure, stirring vp the desire of the palate, which is euer afterwards, either euerslowed or thirsty. To this may bee added, the quality of that drinke, not quenching the thirst after the manner of wine and water, but in a thicke liquor, leauing still that vpon the iawes, which by the next draught would be washed away.

But by this strange delight in drinking, their wits (which you would wonder at) are not drowned, and made slothfull, but industrious in all the Arts of merchandise, beyond the diligence of other Nations.

Their strong and accustomed bodies are able to buckle with that vice, and with a wondrous felicity

ry dissipate againe those clouds of
drinke which in banquetting arise
in them: so that their drunkenness
late at night makes them not sloth-
full in their businesse the next mor-
ning.

None excell their industry in low
arts. Idleness with more then a
Athenian severity is punished among
them; their boyes (if need be, at
the publike charge) are trained up
in action, and their maids to the
spindle; euery age is exercised, and
sweat in a fitting calling; and la-
bour familiar to them from their
child-hood, banishes, even by cu-
stome alone, the loue of vnkowne
sloth. By this frugal discipline their
Cities are wonderfully enriched
with trading, and few of them sleep
in the Lethargy of beggery. The
wits of the people are neither capa-
ble, nor patient of fraud.

They doe easily value others with
that trust which they are worthy
of; but their simplicity, once detrac-
ted, with an irreconcilable hatred
avoids the perfidiousnesse of those
that

that concern them.

Among these people there have
 been in all ages some excellent
 minds that have kept up the digni-
 ty of learning; or else admitted to
 the Privy Councils of Princes and
 States, have with worthy dexterity
 managed the affairs committed to
 them. As in those regions, where
 commonly, and as it were, by the
 privilege of their birth, sharpe and
 elegant wits arise, few are either
 carefull, or able to exceed the tenor
 of their owne mediocrity; so Nati-
 ons, of a lower fate as it were, and
 more furnished with the ancient
 goodnesse, then the vain ornaments
 of subtilty, are sometimes excellent
 in wit, and grow nearer to heaven,
 then they were borne to the earth.

The chief men of *Holland* have
 commonly framed their minds and
 manners according to the Genius
 of that Common-wealth, which
 themselves have made; either by a
 facility of Nature borne to that
 forme of Government which now
 they have, or else by a subtil and po-

pular

pular garbe, ready also to vnderge
all offices of mutuall seruitude, w
k ff: when they are commanded to
beare rule.

But those Noblemen, which are
vnder the Spaniard, are more filled
with Court-ambition, and with
their *Belgicke* dispositions haue mi-
ed the manners of that people that
reigne ouer them. Whence it comes
to passe, that they haue, as it were, a
double Nature, and a disposition va-
rious, and almost diuided betweene
two most different inclinations. But
among all their desires, the desire of
honours is the greatest. They doe
ambitiously seeke, and carefully
maintaine those titles and names
which the craft of flatterers has in-
vented to distinguish dignities. Nor
can you any way winne their affe-
ctions more, then by saluting them
cunningly with honour. They are
curteous to those that flatter them,
and prodigall in giuing respect
where they expect greater. So with
true and sincere loue they recom-
pence a subtile flattery.

that they being moued to loue
for vaine reasons, are often chan-
ged by the same rashnesse; and per-
uance by a vaine suspicion of
contempt, are lost as farre as to ex-
treme hatred. The common people
in those Prouinces on both sides,
doe more esteeme a shew of liber-
ty, and vaine tokens of parity, then
liberty it selfe. From hence pro-
ceeded those Arts which so easily
catch them: as, not to disdain their
clownish iests, to entertaine dis-
course with them by the way, and
to mix thy selfe with them (though
much their superiour) in a kinde
of humility, which shall nei-
ther bee disparaging, nor long la-
sing.

William Prince of Orange, a most
politike man, by this art, more then
by any warre-like force afflicted
the *Spaniard*.

The Boores of *Holland* inhabi-
ted many Townes by the *Ocean*-
side; the greatest strength (no
doubt) of *Belgia* renouising from
the *Spaniard*, and abieto weary the
wealth

wealth of both the *Indies*: for the Townes guarded both by Nature and situation, might by no very chargeable fortification be brought to an impregnable strength.

Therefore at the beginning of their revolt, *Wabamby* a new way of popularity had wonne all the affections of the people, who thought in how much more happy a condition they should live vnder such a Captaine, as owed his power and authority to them, then vnder the King himselfe.

For coming flouently from sea or the plow, they had free access to him whose Maicesty and attendance was not great or troublesome. Hee himselfe in a deepe subtilty, was glad to haue himselfe flattered by those that met him or came to him, by no high or enuied names, but sometimes plaine *Wollum*. And very well knowing by what wayes especially the affections of his Nation were to be gained, hee did not proudly looke vpon the lowest condition of a

by that saluted him.

Remarkable was that saying of
his, to content those that reprov'd
his too much humanity ; That

man is well bought, who

costs but a salu-

tation.

The

The sixt Chapter.

ITALIE.

I*Taly*, which was once confined by the small channell of the river *Rhicon*, is now bounded, (more stable farre to the intention of Nature,) by the inclosure of those lofty *Alpes*. A Land owing much to her owne commodities, but more endebted to the fauour of fame. Renowned heretofore by the *Gracian Colonies* in her Easterne part; afterward by the spirit of her inhabitants, & the greatnesse of her spreading Empire, whose state no age could ever paralell.

And lastly, since the nerues of the *Roman* greatnesse are quite cut, she remaines euen at this day, an example of life and breeding to many Nations; our people supposing that to be the only place for the polishing of youth, and the nursery of all humanity.

The very Names of her Cities
and

and other places, so celebrated in true and fabulous stories, driving the ignorant euen into amazement, such as giue more true credit to others then to their owne knowledge.

By this strange fauour of men are the faults of *Italy* concealed, and her good things set off with greater lustre. Nor is there any doubt, but that at some places it exceeds the felicity of other Regions, there where the riuer *Beneasus* with his Masculine streame sporteth along the side of the mountaines, and where *Auernus Puteoli*, and *Cuma* wanton it. As rich and beautifull (being a Countrey almost leuell, and well watered) is that which the *Lombards* tooke from possession of the *French*.

But if wee compare the fortune of all *Italy* with her neighbours; as *Germany*, *France*, and that more Northern *Brittaine*; then perchance wee may instly bee ashamed that *Italy*, by our preuarication, feeding so much the glory of it, should eclipse

ecclipse the felicity of our own country.

The Land is rugged in general by the frequency of mountains, or parched with too great and barren heat: The soyle is dry in many places, and where it is arable, their corn, before it be ripe, is corrupted by frequent smuts, or destroyed by violent haile.

Of pasture grounds there is no great store, and in those the wooll of their sheepe is naught, and their flesh worse. And scarce at any time has the fruitfulness of Italy been able to suffice plentifully her own inhabitants for three yeares together, nor much lesse would it suffice them, did not the frugality of the men, and the condition of the climate, requiring no plentiful diet, accustome them to sparing and sober feasts. Trees of diuers sorts, which vnder the moderatenesse of our climate doe thrise happily, are there enfeebled by too much heat, bringing forth weake, and vnprofitable fruit, Oranges, Pomegranats,

and

and Figges of diuers races doe there
bound to temper with their cool-
nesse the excesse of heat in the coun-
try: which fruits, though not at all
necessary for humane vse, yet carri-
ed about the world, are growne
precious more by our delicacy then
their owne value.

For Olines (though there they
are counted one of the three great
blessings of mankinde, with Corne
and Wine,) they haue reason to
prize out of the condition of that
Country, in which by the fault of
pasture, their dry cattell doe afford
the milkers but little and vnsauoury
milk. Their flesh-meats degene-
rate from the sweetnesse of ours al-
most into another kinde of taste,
except onely some few, which doe
better endure the violence of the
Sunne. So that now those palates
of parasites so frequently filling the
Greeke and *Roman* Comedies with
commendation of fishes, may seeme
to haue beene especially suited to
that Countrey.

Their Cities are for the most
part

part faire, and situated in pleasant places.

Their houses built of no slight matter, especially those which they call Palaces, are commonly more beautifull for the greatnesse of their structure, then convenient for the vse of the dwellers in them. They glitter with marble of diuers kinds, and sometimes with gold; their roofes extended with magnificent worke. Old eaten statues are placed vpon faire and precious supporters, which for their gorgeou places are sometimes indebted only to the lying report of those that sell them. But where their wals doe afford space for windowes, there their houses doe loose somewhat from the lustre of the other building. For commonly either coarse linnen, or oyled paper doe cover those places which are ordained for letting in of light. Which thing as it is vsightly to the beholders, so it imprisons the eyes of the dwellers within; the bounds of their Parlour or gallery doores, far from the

the comelines of the *French* or *Brit-*
ish manner, where their windowes
are made of glasse, affording them a
free prospect of that which is with-
out, the beames of light dancing as
if they were cheerfully vpon them. Their
temples also (for that is part of their
name) doe not fully answer the ex-
pectation of strangers. In images
and figures is the greatest lustre,
and nothing more beautifull then
their altars. Purple and silke are ac-
counted but meane ornaments in
respect of the gold, & gems of price.
The pauements of different marbles
are adorned with various work-
manship, where in sutable colours
the figures of flowers, of birds and
beasts are represented. Their Pillars
of marble are so wonderfull large,
as may almost bring that stone into
a low esteeme. But so rich a beauty
in their building, is not brought to
the height of comelinesse, their
roofes being not enough raised, and
the free Sun scarcely is admitted into
these dark places. Their windowes
are shadowed with much iron, and
thicke

thick pictures wrought vpon them
if any temple doe chance to receiue
light either by the rarity of build-
ings neare, or conuenient situation
of the doores, then either with
spreading vails, or interposed walls
they banish that benefit which the
Sunne would giue, beleeuing, it
should seeme, that deuotion is re-
fined by the sadnesse of night, and
the pleasure of light vanishes a-
gaine. But whatsoeuer strangers
doe esteeme of their publike build-
ings, they cannot but wonder at
and abhorre the sordid meannesse
of their priuate lodgings. For as
their Innes being entertained with
scarcie and fluttish prouisions, their
stomakes are diuided between two
contraries, loathing and hunger;
besides the nastinesse of their cham-
bers, and lodgings annoied by gnats
and stinking flies of many kinds;
they haue grating Hosts, and
high prices set vpon bad entertain-
ment.

But fortune has found out for
that country other blandishments

allure the minds of those which
haile thither. For either publike
trour, or a fate befriending *Italy*,
suiteth young trauellers to that
place from all parts of Europe;
where enioying mutuall content
in so great a frequency, that which
they owe to their owne society,
they impute to the pleasure of that
Countrey. For if you loue men of
your owne Nation, there you may
inde them in abundance: or if you
delight in the fellowship of forrai-
ners, you haue faire choyce among
multitudes of so many Nations: e-
specially the commerce of minds so
far oftentimes obliging strangers,
that to bee fellow-trauellers, is a
greater enduement to entire
friendship then to bee fellow-citi-
zens.

So from all Prouinces they come
as it were into one body, and sectae
to constitute one common and ex-
temporary home. Besides, those
young men that traueil into *Italy*,
are for the most part wealthy, who
there visiting change of Cities, and
staying

staying at the chiefe, trying best
all kinds of delight in life and con-
uersing, let loose their minds, which
are now in the midway between
past child-hood and growing
dome, to a remissnesse void of curi-
osity; especially, when being far
remoued from their owne coun-
tries, the face of domestick busi-
nesse doth not at all trouble them,
and that tender age doth free it selfe
from any weighty cares.

Besides, they haue there all the
delights of youth, the art of horse-
manship, musicke, spectacles, Comedians borne for that purpose, but
scarce fit for Tragedy. When after-
wards they returne into their owne
countries, and are employed (as is
fit) in serious affaires, what won-
der is it if those pleasant times of
recreation do cause a sweet remem-
brance, and striking the minde with
thought of those delights which
are now past, and neuer to returne,
it make them with loue to remem-
ber that place, where heretofore
they enioyed so sweet a felicity?

But

But great alterations, and a soile
which so often to the ruine of it selfe,
 hath quite banished from the Nati-
ons of *Italy* those first manners
which we read the ancients had.

Yet are their mindes capable of
all affaires. Nor with a rude heat,
or naturall instinct, but artificially
as it were, and with skill they fol-
low either vertue or vice. They
make large promises of humanity,
confirmed not onely by a compleat
garbe of their persons, but words
of most exact civility, and when
they please, most powerfull in per-
wasion. They can also entertaine
long friendship, and where they
truly leue, esteeme no dangers in
respect of that sacred league. But if
they once hate (whether by their
owne inclination, or some concei-
ued iniury) they are so much the
more full of danger, in that hiding
their disquiet thoughts, they deepe-
ly lay vp the memory of their of-
fence or emulation. Sometimes be-
ing offended, they will descend to
artefice, that so by the privilege

of friendship, they may more subtilly and safely worke their revenge.

This hatred of theirs will last an age, and which is the most mischieuous, their minds are neuer so easie wounded, as obstinate in bearing the lasting skarre. Their mindes beaten to a sad and serious wisdom, will scarce indure any iests, and customing themselves to say or doe nothing rashly or without consideration, they weigh all men by their owne natures, and examine with too superfluous a subtilty the mindes of others by every word and looke, so that their owne passions do perpetually punish them with cares and icalousies. Besides, the very opinion it selfe of too great a wisdom is most vnwelcome euery where, that euen then when they doe descend into a free and vn suspicious familiarity, they are thought but spies, and censurers of others mens actions. Their impoysonings and damned lusts I will therefore omit, because they are vices not

proper alone to *Italy*; seeing it were iniustice to impute that especially to one Nation, which is so rise over all the *Easterne* and *Southerne* Countries. Seeing besides that those villanies are wrought in secret, and may not onely be denied by those that are guilty, but deviled by others ill affected to them. But there is a great and publike opinion of their cruelty, such cruelty as robbers in that Country doe vse to passengers, and private enemies one against another; nature hauing so dispenced the affections of men, that in those Countries where there is generally the greatest shew of humanity, there the rage of their theeves is most cruell, and the reuenge of enemies most barbarous. For *Italy* being most forward, and drosafe in obsequiousnesse and curtesie, reaches on the contrary the extremity of cruelty in the dispositions of her theeves, and those that are at enmity. The *French*, which embracs friendship, not altogether

with so much humility of words and gestures, doe remit somewhat also in their enmity of the *Italian* cruelty; nor can they be so easily induced by impious murders, to violate the lawes of nature; at the least they account death the height of their reuenge, and make it not the goale or mark of pleasure, to which by degrees of torture they would bring their enemies. Last of all, the *English* which want somewhat of the pompous shew of the *French* humanity, doe want much more of their barbarous cruelty. For *English* theeves are content with the booty only: it is there a strange and vsuall thing for theeves to kill: but with long piked staues they knock the passengers downe, which causes in the only a short amazement, that neither are they able to defend their goods, nor the theeves enforced to their slaughter, which often causes a bloody bickering on both sides.

But *Italy*, though wholly enuironed by the seas, and the *Alpes*, and ioyned

joynd together by the community of one language, is notwithstanding diuided into many kindes of fashions and manners, according to the diuersity of the spirits that inhabit it. For hauing beene often conquered, and that piecemeale, and by diuers kinds of people, her inhabitants are not of one nature. Those stranger natures shee mixing with her owne, is, by that meanes, her selfe seasoned with the fates of a forraine Genius. Besides, the seuerall forms and sorts of gouernment, into which euery part of *Italy*, after so many changes, hath composed it selfe, doe make much for the forming of seueral dispositions in men.

Rome it selfe by the furious inuasion of many people, was long since throwne downe from her wondrous height of wealth and greatness, as if the whole world had sought frō her a restitution of their spoiles. Nor euer did Change shew prodigious a testimony of her power over the minds of men, as when by sloth and basenesse shee ruined

ned that great Empire, which so much valour and worth had raised. The City it selfe at this time vnder the Popes iurisdiction, with a great part of *Latium* and *Vmbria*, and some neighboring people, doth yet retaine minds fit for so great an Empire, and the Maiesty of her Prince is more preserved through all the world by writing, reuerence, and religious awe, then by the armes and valour of the old Romans. But all that farthest horne of *Italy*, stretched out into the *Iōnian* Sea, from *Picenum* and *Formianum*, environed on both sides by the *Tyrre- nian*, and *Adriaticke* seas, is vnder Kings. The seat of the kingdome is called *Naples*. No part of *Italy* is filled with Nobility of more haughty and proud dispositions. They are practisers of Armes and Horsemanship, louers of honour, and studious of all magnificence.

In that other Coast of *Italy*, which first meets with the *Adriaticke*, haue the *Venetians* built their City, when being deprived of the land-townes,

in that waste of *Italy* which *Acila* made, they were faine to hide themselves in their fennes and marshes. In that City, though the power & government of the Commonwealth doe belong to all the Nobility in generall, yet the administration of it is in the hands of a few of their most ancient Senators; a feure and sollicitous government as must needs bee among so many potent neighbours, and wealthy Citizens of their owne, whose riches and greatnesse might tend to ambition, if it were not curbed. So their mindes by that discipline are corrected, and not onely not trained vp in the brauery, and state of Courts, but want also those delights and ornaments, which all the Noquility other Countries do vse & enioy, as Armes, horfemanship and the like; besides other elegancies and courtships which the customes of the age doe teach them. Lastly, they are taught to be wise, more for the publike, then for their priuate, unlessse onely in this, that they are ve-

ry diligent in managing their private patrimonies. Other Cities also upon diuers shores of *Italy* had settled themselves in the forme of Common-wealths, whom the strength of fortune hath since deprived of the lustre of that government which they from forraine seas had brought with them, and forced them to come vnder the protection of Kings and Princes.

In those people there are mixt soules, and doubtfully howering betwene the desires of glorious liberty, of which they yet retain a shadow, or representation; and the necessary, yet heauy yoke of those Princes, vnder whose protection they were forced to put themselves.

[But the *Lombards* both in their minds and bodies, haue mixed, as it were, the Image & Genius of *France* and *Italy*; their countenances and garbes being composed to the fashions of the *French* bravery, but yet retaining the *Italian* qualities, and filled on both sides with the vertues and vices of both Nations.

The

The other regions of *Italy* are vnder the command of their owne Princes; they are little States, and therefore to be gouerned with the greater skill, as small barkes in the midst of a wide Ocean. And seeing that in such small Prouinces the maiesty of a Prince cannot be richly supported, but by great tribute and exactions, long and wholesome custome hath taught those people not onely to be industrious in getting of wealth, but also not to deny it to the use of their Soueraign Princes.

But there is nothing so hard for humane diligence to attaine, but the excellency of an *Italian* wit will aspire to it. From the meanest ranks of their common people many daily by happy industry doe aduance themselves, both to great name and plentifull estates. No kinde of cares, or (if need be) no condition of humility will they disdain, if it promise wealth; long paines and long hopes they will vndertake and foster: one of which, the
H 3 pride

pride of Spaniards, the other the other the sudden and hot disposition of the French will not endure. They haue deepe and able minds for the gouerning of Commonwealths, and fit for any fortune; frugall men, and prouident of the future.

Many among them can write Latine, but not speake it so well. That language also which vulgarly they vse, though it be nothing else then a mixture of barbarous words with corrupted Latin, yet both in speaking and writing they strive to alter as farre as they can, from all markes of the originall; and to that end they draw backe the words into their throats, so that the roughness of the sound, and contraction of words, (for scarce doe they come wholly to your eares,) may seeme to be nothing a kin to the old Latine. After that manner hath Spaine also at this day infected her language, so that drowning the simplicity of words, with a confused harshnesse, forced as it were from
their

their breasts, they lose the sweetnesse of many letters: but the sweetnesse of learning doth not a little flourish in *Italy*, especially those parts of learning to which the itutly elegance of nature doth inuite them: which is witnessed by that faire plenty of their native poetry enuy'd by all their neighbour-nations; which hath made sacred the Poets names, burning in so many fained fires of loue, to the renowning of their supposed sufferings. For it is no matter whether they expresse themselves in their owne language, or in the old learned tongues, seeing it is the same rapture which leads a pure and rich wit in their owne popular eloquence, as well as in the ancient. For the *Gracians* wrote those things which their people vnderstood, and the *Romans* fitted the Greeke Comedies, and all the pith of *Athenian* eloquence to the cares of their common people.

Last of all, what shall we say of *Italian* Historians, those whose sincere and faithfull wisdome shall eternize

ternize their writings? or those that
 offend by too much eloquence and
 partiality? but Religion, and heauenly
 wisdom, as well as humane learning,
 with whatsoeuer is left in the
 custody of the Muses, was euer highly
 indebted to the wits of that Na-
 tion. And to conclude, you shall no-
 where finde more true examples of
 sacred vertues, or abominable vices,
 then in *Italian* minds: so that as our
 said of *Athens*, There growes in no
 place more venomous hemlocke;
 nor any where else are the Bee-
 hines filled with extra-
 ction of sweeter
 flowers.

The

The seventh Chapter.

SPAIN E.

THe farthest bound of Europe,
as you trauell to *Libya*, and the
great *Ocean*, is *Spaine*, called in an-
cient times, from the situation of it,
Hesperia, afterward *Hespalia*, from
the name of a towne; and lastly by
that name which it now retaines.
A spacious Land, enterposed alone
betwixt the *Gaules* and *Affricke*,
an Island every way, vnlesse onely
there where the *Pyrenean* moun-
taines are the borders of it. A land
famous heretofore for her fertility,
but at this day by her great barren-
nesse, derogating from the credit of
old Histories.

The soile is naked in most places;
and couered ouer with barren sands;
wanting water, and not cloathed at
all with grasse or corne: but where
the veines of water do runne along,
affording nourishment to their corn
and vineyards, it is wonderfull,
how

how nature hath there blessed them. They haue in those places so great plenty, as doth almost recompence the barrennes of the other grounds. You would thinke it strange, that in some fields the husbandman receiue his seed with increace an hundred-fold. Their townes are not many, and in those that are, they want prouision to entertaine travellers in such a manner as *France*, *Brittaine*, or *Italy* can doe. The inhabitants are constant in keeping still the ancient habits, and the very Genius of their forefathers. They are able men, and patient of labour, not such labour as belongs to tilling of the ground, or handy-crafts, but such especially as is futable to warlike actions: as for example, Watchfulnesse, hunger, thirst, and all kind of sufferance that belongs to military discipline. For their minds being constant in pursuing those hopes which they once conceine, account it an especiall point of vertue, not to bee wearied with misfortunes and dangers.

From hence in old time was *Numantia* so constant to the *Roman* party, renowned for her overthrow and the courage of their mutuall laughter.

Afterwards, *Numantia* a small City, in respect of the greatnesse of her fame, a conquerour first of so many *Romans*, and lastly of it selfe. *Lusitania* also, vnder the conduct of *Viriacus*, with sudden forces easily raised, and disbanded againe: And last of all, all *Spaine*, both in their faith, and manners, fitted to the discipline of *Sertorius*, were able to weary both *Metellus* and *Pompey*.

While the *Spaniards* were yet barbarous, and divided into many and rude governments, they were taught their owne strength by the *Carthaginians* and *Romans* warring against each other: whose ambition on *Spaine* suffered for, exposed as it were a reward for victory obtained against another state.

The forces of *Carthage* being subdued and expelled, the lust and covetousness

uetousnesse of the Romans, and
loue to liberty, which the Spaniards
then vnderstood when they had
lost, did so stirre vp this rude and
barbarous people against their con-
querors, that *Spain* was neuer alto-
gether quiet, but a most euery yeere
prouoking the armes of *Italy*.

Augustus Caesar himselfe also iudge-
ed not that warre against the *Cas-
tabrians* to be an action of light im-
port, and therefore committed not
the managing of it to his Lieute-
nant, but was there in person, as ac-
counting it a danger and atchieue-
ment worthy of his felicity. Nor
did the *Spaniards* in so many wars,
and so much effusion both of their
owne and others bloods, thinke at
all of forraigne conquests, but strived
only not to be slaves themselves. At
last, when they were accustomed to
beare a yoke, the *Goths* and *Vandals*
tooke them away from the subiecti-
on of *Rome*, making at the first a
conquest for themselves, but af-
terwards for *Spain* also, seeing
they incorporated themselves with
the

the Nation of *Spaine*. A fierce
 forme of inuasion came afterwards
 out of *Mauritania*, which lighted
 not onely vpon *Spaine* it selfe, but
 with the same shooke seized vpon
France, spreading farre the strength
 and violence of those inuading Sa-
 racens. But those Moores beaten
 out of *France*, and the neighbou-
 ring parts of *Spaine*, seated them-
 selues beyond the riuers *Batis* and
Iberrus.

The other parts of *Spaine* were
 diuided then into seuerall and emu-
 lous principalities : vntill (being
 the first pledge of vniting *Spaine*) *I-
 sabella*, who succeeded her brother
 in the kingdome of *Castile*, was
 married to *Ferdinand* the *Arragonian*
 King, and by the greatnesse of her
 dowry, brought *Arragon* a Prouince,
 that had euer beene more free then
 befitted a true Monarchy, into due
 subiection ; afterwards with con-
 ioyned strength they vanquished
 the Moores, and chased them againe
 into *Affricke*, who almost eight ages
 had possessed *Spaine*.

Vnder

Under the felicity of their reigne did that *Columbus* discover *America* in the West-Indies, and that the affaires of *Spaine* with prosperous Fates might bee fully exalted on all sides; the Netherlands also, by the new alliance of *Philip* of *Austria*, were added to the *Spanish* Empire.

At the same time also, the forces of *France* being driuen out of *Apulia*, did *Ferdinand* make himselfe master of the kingdome of *Naples*.

Immediately after, did *Charles* the fifth, honoured with the title of *Roman* Emperour, bring to the growing affaires of *Spaine*, a new reuerence, and ripenesse as it were, and by prowess subdued the Dutchy of *Milane*.

There remained now out of *Spaine* onely *Portugall*, dis-ioyned both by name and affection from it, a Kingdome enriched by their traffique with the East-Indies, to which with bold aduentures they sailed along farre and dangerous *African* shores, and established a kingdome there by

conquest, and plantation of rich colonies : but this Province also was by the death of King *Sebastian* united againe to the body of *Spaine*, and were brought vnder the subiection of *Philip* the second, the *Spanish* Monarch.

But by these increases of the *Spanish* greatnesse, the manners of the people are not changed, but excused rather. For there was in them, at the time of their meanest lownesse, a pride besitting the greatnesse they haue now; to which those people were come by the instinct of their owne nature; and that is the spring of vertues and vices in them. They haue graue mindes, and swelling high, but mixed with a kinde of weightinesse, which makes them not rashly carried vpon diuers things; they know as well how to vse their victories, as to obtaine them: so being constant prooue against all dangers, they are not vanquished by time, nor wearied out. Nor can you remoue from those breasts, which it once possesse, this

Spanish

Spanisb gravity, which nature and art together haue made. But the words in which they magnifie themselves and their Nation, looke some to the hearers, and often introduced by satyricall Comicke writers, their countenances also, gesture, and conuersations, (utable to their swelling language, intolerable to all but flauish and vanquished mindes, doe adde almost a kinde of hatred to their seuerer Majesty.

The *Spanisb* Souldier is better in an army, and especially in their *Phalanx*, then in a single encounter. That wealth which patrimony hath acquired, and often denyed to the necessity of their temperate-made bodies, they loue to spend vpon apparell, and so display it in ostentation; with a confidence of themselves alwayes great, but most of all among fearefull or patient men. They are wondrous frugall, not onely in the heat of their owne climate (where their bodies enfeebled by the excesse and violence of Sunne,

anne, make them desirous of little
ood :) but all other places where
they eat at their owne cost. A little
quantity of bread, with herbes
and sawces of no great price, will
commonly suffice their Nature
so hardly accustomed; but at ano-
ther mans charges, none are more
free for the mirth of feasting, and
then there can bee no courses of
rich banquetting, which with
their eyes and hands they doe not
fully examine: but in the most
wretched and low estate of pouer-
ty, a Spaniard cannot forsake his su-
percilious pride. There was a poore
cobler lying on his death-bed, who,
when his sonne borne to the same
fortune, came vnto him, and asked
him if he would command or coun-
sel him in any thing before his death;
with his last languishing breath thus
answered his son, Remember onely
(quoth hee) that thou keepe vp thy
selfe in that port that becomes the
maiesty of thy family. But a poore
woman of Spain seemed to mee mi-
racle of pride in this nature. Shee
was

was clothed, but scarce covered
with ragges and patches; and
compained with three children,
miserable begging she sustained
hungry life: she lighted by chance
vpon *French* Gentlemen, and one
them moued with compassion
her apparent misery, said vnto her,
I will ease thee, woman, of part
thy burthen; giue me the eldest of
thy sonnes, (he was ten yeares old)
he shall attend vpon mee, and be put
onely to easie seruices befitting his
age; and, when he growes vp, shall
at my charges be bound to any trade
that he best likes. The woman an-
swered, God forbid, Sir, that, al-
though you see me in some want,
I should condemne my sonne to fol-
low a basenesse, whom neither you
nor I can tell, to how high fortunes
he may be ordained, and by what
eminent vertues auailable hereaf-
ter to his countrey. It were better
for him (if so the Fates will suffer)
to be pined with hunger, then to de-
scend to seruice; a thing abhorred
by braue mindes, especially vnder

forraine Master.

But the *Spaniards* oftentimes bozen the world with a false shadow of those great spirits which naturally, or vnaduiledly they make new of. For many of them contented with a poore and meane fortune, seeme not at all to erect their thoughts to any aduancement becomming their supercilious garbe. From hence it comes to passe, that you shall see them for small pensions grow old in garrisons (as it were in their owne houses) entertaining no cares of that height that may bee surable to their ambitious language. Which things the minds of the *French* can lesse endure, being alwaies erected to any new atchiuement; nor the diligence of an *Italian*, watchfull alwayes to lay hold vpon a future fortune.

The studies of learning shine not in *Spain* with that lustre, which this age hath restored to the naked and poore Muses, when euen that spirit of erudition, which ought to tell all parts of the sciences, did seeme
al-

altogether lost and vanished. In
there neither eloquence in the
tine tongue, nor the elegance of
etry, nor that profitable and full
knowledge of History, and ancient
rites is at all regarded. They keep
their old and (almost barbarous)
manner of attaining learning.

Philosophy they study, they love
divinity, and despise not the know-
ledge of the Lawes and Canons,
but cannot endure that those learn-
ings should be dressed at all in the
Greeke or Latine elegancies, in
supposing that by those adulterate
varnishes (as they thinke them) the
lineaments of manly learning would
languish away. There was lately a
man of no meane fame in learning,
who being commanded by those to
whom he applyed his seruice, to
professe Diuinity in *Spaine*, became
shortly of low esteeme there, by
that infamy (as it wrre) of the best
learning, and was constrained ear-
nestly to begge leave of his patrons,
that hee might quit the place, and
finde out some other Countrey more
capa-

capable of his humanity. The especial shew of learning there, is after the Germane manner, in long volumes containing little matter; and that also taken with a superfluous labour out of other authors. This is the bane of their Vniuersities. In the other Cities the commerce of the sciences is not so frequent (vnlesse only, that for the honor of their Realme, they loue to haue bookes written in their owne language.) So that it may altogether seeme, that for an ambition of warlike fame, they haue on purpose put on this mis-becomming forme of cruelty and neglect toward the Muses.

They haue deepe and reserved mindes, fitted for slow projects: hence will they vndertake long mines, and vnseene, as it were, by the besieged, most wisely esteeming of warre and peace, according to their owne occasions.

They frame their mindes according to their wealth, and by this inuincible art to triumph ouer the most valiant nations. But their most

visuall matter is, for procuring of reverence, to vse the names of the celestiall powers, and by pretence of Religion, to conceale their ambition from the peoples eyes: imputing their desires and couetousnesse to Gods cause, and fighting, as it were, for him, they conquer subtilly for themselves. With that preface-like beginning before all their attempts, they enter, as it were into a Scene or Tragedy.

Ferdinandus and *Isabella* taught to their successours that sleight which is now growne their country fashion. For they would euer finde out in their enemies some cause of publicke hatred, that they in all their warres might be thought execution of the wrath of God.

When they negotiate with Princes of other Nations, they chuse not their Embassadors out of the number of their Dukes or *Grandes*, but from the solitude of some monastery or other. And so, besides the charges abated in the Embassage, such kinde of agents procure to the
busi.

businesse faith and reuerence. This thing in them is most worthy of praise, that the *Spaniard*, though men be scarce there, and his land not populous, can containe so vast and scattered an Empire with garrisons, and colonies of his owne natives; and by the name of the *Indies*, together with his great brags, his wary and industrious fraud can vphold a fame of wealth in his Exchequer. But that pompe of garbe and language in the *Spanish Nation*, is therefore lesse distastfull, because it seemes not at all affected or put on by them; but to swell of it selfe euen from the instinct of nature. Of which, every motion, though declining into vices. I know not by what Genius, doth seeme becoming.

But that you may not think them vnworthy of such a fashion of mind as may seeme fit for the personating of a Tragedy, they are great haters (at least in publike) of all sordid basenesse; they are great louers, for the attires of their bodies, of neat-

nesse, and the Nationall fashion in their apparell.

Their weapons (as the chiefe ornament of a man) though they want meat, they will both keepe and weare.

They haue nothing of vaine folly (except onely their bragging) either in discourse or other conuersation of life.

Their mindes are subtile, and fit for all things, nor are they so ignorant of what is in themselves, as desirous to deceiue others with a glosse of pompous words.

The beginnings of their discourses and friendships, they doe adorne with a colour of the most gentle humanity; and you in those beginnings, may accost them in the same mild behaviour; but when they afterwards come to their supercilious pride, you must encounter them with the like Maiesty.

But if thy slender fortune doth enforce thee to bee a parasite there, then with a bashfull silence and applause thou must feed their mindes
swel-

swelling about their owne, or their Nations greatnesse. And then also, but that thou alreadye coozen'st him, thinke not that thou hast him fast enough; but remember, that as hee feedeth thee with mighty promises beyond all credit, so thou art tyed to promise him greater seruices then euer thou canst bee able to performe, supporting thy lies with proportionable boldnesse.

The eight Chapter.

*HUNGARIË, POLONIA,
MUSCOVIA, and the o-
ther Northerne Nations.*

PANNONIA, when the af-
faires and strength of the Roman
Empire were in declining, was sei-
zed by the *Lombards* and *Hunnes*,
who bestowing their names vpon
the Prouince, called it *Hungary*.

The bounds of this Kingdome,
according to the strength and puis-
sance of their Monarchs, haue beene
often changed; as fortune hath ei-
ther contracted them, or extended
them vpon the neighbouring coun-
tries. It is watered with the riuers,
Sannus, and *Tibiscus*; *Ister* augmen-
ted from many fountaines, doth
runne thorow it, and at *Taurinam*
in his wide channell doth receiue
the *Sannus*.

The Countrey from *Polonia* and
Germany, extendeth it selfe vnto the
Dacians

Dacians and *Mesia*; but at that side which lyeth toward *Ilyricum* and *Dalmatia*, the *Alpes* doe bound it. A soyle happy in all increase. It restores Corne in great abundance. How rich it is in pasture fields, their Cattell which are sold about the world, doe sufficiently declare to other Nations.

A hundred thousand head of Cattell, or thereabouts are yeerely sent from thence into *Germany*, and so to the Countries bordering vpon *Germany*.

Some parts of *Italy* also are fed from thence with the like provision.

Their wine is most rich and generous, not much vnlike to that which growes in *Spaine*.

The Climate also is healthfull enough, saue onely that about *Au-*
tinum a distemper of the unconstant ayre (houerly changing) doth breed diseases, but most cruelly vpon strangers. Their nights are chilly with extreme cold, which hot daies succeed, at noone both parching
I 4 their

their grounds, and sweltering with heat the bodies of men. Whom in the evening the cold astringent ayre againe surprizes vnawares. The earth in the bowels of it hath many mettals both of diffrent natures and estimations ; and gold it selfe is rolled vp on the sandy shores of many of their riuers ; and the same riuers most fruitfull in breeding of fish, which are cheape there by reason of the plenty.

The nature of the people is therefore more hardly to be learned, because in this age they are orewhelmed with afflictions, and scarce left to their owne dispositions ; for they are oppressed on one side by the *Barbarians*, which haue made themselves masters of a great part of it ; on the other side, auxiliary Souldiers leuied amongst all the nations of Europe, haue by their multitude and long abode in that Countrey, infused, in some measure, their manners and dispositions into the people.

I can suppose it should spring
from

from no other cause, then continuance of warre and calamity among them, that the Country Boores haue quite lost their innocent simplicity, and are turned so extremely cruell. For without any difference they lye in wait, both for their owne souldiers and the enemies. And if any doe happen by night to stray from their quarters, the Boores are ready to surprize the prey, and rob (with most vnthankfull villany) those souldiers, who through all dangers doe endeavour their preservation; and neuer leaue them but naked, and in all extremity.

Their Noble-men (as is fit) are of a brauer and better disposition, their mindes and visages framed to magnificence, and their whole garbs composed to a pleasing Majesty.

They vse Gownes and such robes as the Easterne people, but especially purple, or sky-coloured. And this attire doth wonderfully become the men, a short sword commonly adorning their gowne side.

They are excellent at subtile and great counsels, and of a courage equall to it; especially if the project lye in sudden, short, and stolne enterprizes.

Their chiefe Nobles are of great wealth, and retaining (though in a Monarchy) very great markes of true liberty.

They are attended, according to their riches, with store of Clients, and those exceeding faithfull in their seruice to them: And no greater care at all possesse them, then not to forsake any of those prerogatiues which they from many ages haue maintained inuiolable. For that reason is their valour more constant in fighting against the *Turkes*, who vnder one Law of seruitude doe oppresse all families, of how great blood or eminence soeuer. Without this, the inclination of their mindes might well be feared, that they would choose Kings from other places then from *Germany*. For the *Germans* and *Hungarians* (a thing ordinary in so neere a neigh-

neighbour-hood) are at great emulation betwixt themselves.

Their railing at each other in their common discourses at home are very cruell; and with great curiosity they are both busie in discovering or inuventing vices in each other.

The *Hungarians* are louers of horses, and haue excellent good ones; they are curious in their armes and attire, even to delight and pompe.

They had rather fight on horse-backe then on foot.

They are most greedy of honors, and haue a great ambition to be feared by others.

By imitation of the *Italian* arts and dispositions, they are thought to haue learned the *Italian* vices, and to perpetrate their wicked reneges with the same arts, and the like maliciousnesse. You would suppose them most easie men to embrace friendship; but whether it be true or false none can bee better Iudges then they themselves which enter
into

into those friendships; seriously considering whether they haue deserved so to be beloued, or whether that Nation so skilfull in taking of advantages, do pretend friendship, the better to perpetuate some intended mischief.

There is a Magistrate among them of great note, whom they call the *Palatine*: he of himselfe hath not power to decree any thing, but may resist the King when he determines to enact any publike matter, which is altogether voyd if the *Palatine* gaue his voyce against it. To him the most of them giue great honour as to the supporter of their liberty, and one opposed against the Regall power; no otherwise then of old the *Roman Tribunes* were ordained as curbers of the Consuls iurisdiction. From hence might you see that the great and swelling spirits of that Nation, would neuer brooke a hard, and vnlimited power ouer them, vnlesse they be forced (as it appeares in those *Hungarian* Prouinces which the *Turke* now possesses)

to an awe of their soueraigne Lords
by so sterne a discipline as doth for
euer reauethem of any hope of li-
berty.

The *Illyrians* and *Dalmatians*,
whom wee call the *Istrians* and
Slauonians, are seated vpon the
shores of the *Adriaticke* sea. To-
wards the Land they border vpon
Pannonia. That Region is vnplea-
sant on the back of the great moun-
taines, vpon whose ridges cold
Winter doth perpetually tyrannize.
But that part of the Country, which
is seated in the vallies, is of a milder
temper, and well stored with Villa-
ges and Castles.

They are Nations that liue vnder
the command of others, and hauing
bin long accustomed to diuers Lords
doe for the most part follow their
manners and dispositions. Part of it
is subiect to the dominion of the
Austrian Princes; much of it that lies
by the sea shore, the *Venetians* are ma-
ster of; and the rest is vnder the Em-
pire of the *Turkes*: from hence it
comes that their habits & manners
are

are partly *German*, partly *Italian*, and partly barbarous, according to the feveral Geniuses of their soueraigne Lords.

The Region is almost not visited by any, save onely that in their hauens at some times they doe harbour ships, which are sailing from *Venice* into the East, and returne from thence againe into the *Adriaticke*.

The other places doe not at all invite strangers.

Those souldiers which are leuyed from thence, are renowned for valour and great audacity, especially in the *Turkes* army; and few but they, are ascribed at *Constantinople* into his guard of *Ianizaries*.

At the North side of *Hungary* is *Poland*, which stretcheth from thence to the great *Ocean*, and bordereth upon *Russia*. A Country, which though wonderfull spacious, yet no where almost hath any mountaines in it, and from plainnesse of it, is so named; for plainnesse in the *Scybian* tongue is called *Pala*.

Their

Their fields lye out in great Cham-
pion plaines, which in the Winter
are couered with deepe Snow; but
when the Snow is gone, are very
fruitfull in Corne, not onely for the
vie of the inhabitants, but their
graine transported by sea to many
Countries lying along the *Balticke*
seas, doth supply the dearths and
barren season of other Nations.
Their Winters are raging, & strong-
ly congeale both their grounds and
rivers; because the violence of
Northerne winds, wanting the re-
percussion of any Mountaines, hath,
as at sea, a free passage in the open
ayre, besides their neerenesse to the
Northerne *Pole*, where the force of
the Sunne is very feeble, especially
in Winter-time.

But Nature, for their assistance,
hath afforded them great and spaci-
ous Woods, which doe not onely
furnish them with Fiering to expel
the cold; but within their couerts
doe nourish beasts, whose skins for
cloathing afford them furies of
greatest price and estimation. This
double:

douple assistance haue the *Polanders* against the tyranny of their winter. But their woods doe yeeld them another benefit ; in which there are at many places a wonderful number of swarmes of Bees.

They are wilde Bees, hived, or kept by the care of no man ; vpon plaine Okes, or trunks of other trees they hang by clusters ; there doe they build their houses of wax, and fill them within with most delicious honey. From this alone is the Country exceedingly, and with great ease, enriched. Their waxe is merchandise to other Countreys, and of the honey they themselves doe make a kinde of drinke which they esteeme very delicious. Some Prouinces of *Poland* are too full of riuers and marishes, insomuch as that in Sommer time they are scarce accessible : but in winter, when the waters are frozen, they haue Sleds, in which they passe with speed vpon the yce. With those therefore they trauell the Country, and that is their time of traffique with for-
raine

raine merchants, who come to buy their waxe, their furies and whatsoever else is of price and value in so cold a Countrey.

They want stones, for the most part, to build them houses; their walls are of timber, and their houses roofes covered with thatch, except onely their chiefe Cities, and Palaces of Noblemen, which are adorned as curiously as that Countrey can possibly afford. But the Poles, vnder a rough clime, liue hard liues, nor are the dispositions of the people composed to the elegancy of our age; and from thence also are they of more cruell natures.

Their Innes to receiue strangers, are farre different from the manner of our Countries: they are brought into a roome altogether vnfurnished, and commonly where the wall is digged thorow to afford light, and stand open to the violence of wind and winter. There are no beds for the guests to lye vpon, nor tables for them to eat on; but the walls
are

are full of racks, where the guests in order may hang those burthens which they haue brought with them ; and the ground is strowed with straw, which is entended for beds in those Innes. Therefore who-soeuer doe trauell thorow that Countrey, doe accordingly provide themselves, as if they remoued their dwellings with them ; their meat, and other prouision, together with their beds, they carry in Waines with them ; that being entertained in those naked Innes, they may with their owne prouision defend themselves against cold and hunger.

They are a Nation borne to cruelty and licentiousnesse, which they call liberty ; insomuch as they can scarce yet be brought to abrogate a Law of unspeakeable barbarisme, which for many ages hath continued among them.

By that Law it was appointed, that whosoever had killed a man, should be absolved from all feare of iustice, if hee did throw vpon the

crasse of the dead man a certaine summe of money, which in that Law is mentioned. Nor would they so basely haue prized the blood of man, if out of the cruell fiercenesse of their barbarous Genius, they had not iudged the murder of man a slight offence.

They doe abhorre the very name, not onely of flauery, but of obedience to a iust and lawful Scepter.

Their King by force of armes is compelled to obserue their Country lawes.

The Nobility haue bestowed vpon themselves most mischieuous prerogatiues, by which they may safely abuse and hurt each other; because the King hath not power enough to punish their offences in that kinde. They are wedded strangely to their owne fancies; nor doe they take to themselves a greater licentiousnesse in manners and viciuill conuersation, then in opinions of Religion, and heauenly matters; of which, euery man without

out any feare, will both thinke and speake as himselfe listeth: Which proceedeth surely from an abominable confidence they haue of themselves, and are ashamed to learne the best wisdom from another mans direction, from hence it is, that their mindes at this day are diuided into so many schismes, and haue among them all the heresies which polluted former times: euery man is eager in praising of his owne family, especially if hee light vpon strangers altogether ignorant of his fortunes. They are apter to be outrageous, then deceitfull to any man, and themselves easier to bee ruined by fraud then force.

Beyond *Poland*, *Russia* lyes; ouer which the Prince of the *Moscouites* doth reigne. The Empire is named from the City *Mosco*: which by reason of the multitude of inhabitants, and seat of the Emperor, is the head of *Russia* also. It extends in a long and spacious tract from the *Ocean* to the *Caspian* sea: and borders vpon diuers sides both with the

Polonians and the *Swethlanders*; vpon other sides, the *Tariars* are their neighbours; a Land condemned to long and piercing cold. Their ground, which the Snowes had hid, is not restored till the Spring bee far spent; and then succeeds a cruell Summer, which striving (as it were) to redeeme those delays which the long Winter had there made, doth ripen their fruits with a most sudden heat, but not so kindly as the trees in our Countries. It is almost beyond beleefe, that Melons should ripen there, which among vs require not only a very hot but a continued Summer. There are many woods in the Country, and in them beasts of most precious Furs. They haue store also of waxe and honey, which are the chiefeft merchandises of that Country: there are many inhabitants, but yet not answerable to the largenesse of the Land which they possesse.

They are a Nation borne for servitude, fierce vpon any shew of liberty, but quiet, if strictly kept vnder,

der, and re'use not the yoake. They doe freely confesse themselves slaues to their Prince, and that both their estates and liues are at his disposing; the *Turkes* are not in a more sordid and base subiection to the Scepter of their *Ottoman* Emperours. They esteeme also of all other Nations, according to their owne Genius. Strangers also that either by chance or on purpose doe come into *Moscovia*, are condemned to the same yoake, and forced to bee slaues to that Prince; who if they goe away, and be caught againe, they are punished as fugitiues. The great men, although themselves be slaues, are very proud toward the common people, and they very fearefull of the great mens frownes. The people are reported to bee so ignorant of learning, that few among them haue the ordinary prayers of the Church vnto God, by heart. They are fitter for warre, then peace, and for the most part are in armes; either to repell the inuasions of the *Tartars* on one side: or on the o-
ther

ther, either to innade or keepe off the *Polonians*: in this age they haue beene much busied in ciuill warres among themselves. Their battels consist all of horsemen: they vse no foot for this reason, because they place the moment of all their designs in celerity: with great speed they both assault and flye. When once they beginne to feare, they are brought to vtter desperation; so that when they flye from a battell, if the enemy ouertake them, they are farre from making of the least resistance, and doe so absolutely yeeld themselves into the Conquerours hand, that they doe not so much as begge their liues. They are remisse in punishing of theft, though seuerely they execute robbers.

It is a wary Nation, and very cunning in deceiuing others; nor are they ignorant that Merchants doe in that kinde suspect them; whom that they may get to haue the better opinion of them, in their commerce oftentimes they feigne themselves to be other countrymen.

They

They are exceedingly giuen to drinking, and besides their country drinkes, they haue Wines brought them from forreine parts.

Their Wiues liue in great bondage, detained strictly at home, worthy also of greater afflictions.

They are (according to report) of such incredibly seruile dispositions, that they measure the kindnesse of their husbands, by the number of the stripes they giue them: and neuer thinke themselves so well, as when they fall vpon men of fierce dispositions. A meane fellow of *Germany* trauelled in *Moscouia*, and (if in such a trifling tale you desire his name) he was called *Jordan*. He continued there, and liking the Countrey, married a wife in it. Whom whilst he loued dearly, and by all kindnessees sought to gaine mutuall affection from her; shee with a sad dejected countenance did often sigh, and expresse other tokens of a sorrowfull minde. At last when hee demanded the cause of her sadnesse, professing that hee had

had beene wanting in no office of
loue to her. Why (quoth the wo-
man) doe you so cunningly counter-
feit affection? doe you thinke I
know not how little you regard me,
and withal she began to make great
lamentation. He amazed at this, be-
gan to embrace her, and still asked
her wherein he had offended, and if
perchance he had done ill, he would
hereafter amend the fault.

To this his wife answered, Where
are then those stripes by which thou
testifiest thy loue? For husbands
among vs by beating their wiues,
doe expresse their loue and care
of them. When *Jordan* heard this,
amazement a while suppressed his
laughter, but afterward when they
both vanished, hee thought it his
best course to vse his wife as shee
had prescribed: and not long after,
hee tooke occasion to beat the
woman: she appeased with stripes,
beganne then earnestly to loue
and obserue her husband. But
hee could keepe no measure, but
grew more cruel then his wretched

wife desired: and at last with an vnhappy stroke (they say) broke her thighes, and her necke also.

Germany, where it is washed by the *Balticke* sea, borders vpon the *Cimbrian Chersonesus*, and through a small distance of sea surueyes the other Ilands, which make vp the same kingdome of the *Cimbrians*. It is called at this day, *Denmarke*; from thence is but a short cut to *Swethland*; to which on the North side *Norway* adioyneth. And these are the Regions, out of which so great Nations, famed both for their multitude and victories, rushed like a whirlwind ouer al Europe. From thence came the *Cimbrians*, *Teutones*, *Goths*, and *Vandals*; by whom *Italy*, *Libya*, *Spaine*, and a part of *France* were fore afflicted.

But of later tince those Colonies that came from thence, were called *Normans*, (that is, *Northerne* men.) By these, *Brittaine* was long possessed; and much of *France* wasted with fire and sword; but there at last, after many dangers, peace was

compounded, and they seated in *Neustria*, which they afterwards called *Normandy*, so that nothing in Europe escaped their fury; and being terrible to all, they were commonly accounted to bee invincible. How it should come to passe that so great a multitude, and a spring (as it were) of Nations should at this day grow day, it is vncertaine. But sure it is, that now in those countries, Townes are very rare; and they are so farre from sending Colonies abroad, that when they haue warre, they are forced to vse foraine souldiers. I could beleue that those barbarous Nations, frugall in old times in their barren soyle, and ignorant of vices, increased in Children; and because the vnfruitfulness of the soile denied nourishment to so numerous a people, they did often send out their young men to seeke out new plantations: which then men of all ages did desire. But now by that mad vice of tippling and surfeits they haue overwhelmed their genitall strength,

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and

and can beget inhabitants for no more then their owne Countries. They exceed the *Germans* in drunkenesse. When they awake in the morning they fill their stomackes with a wonderfull hot kind of drinke, which by the fire is extracted from Wine it selfe. When they are thus refreshed, the fumes of that hot liquor ascending into their heads, doe cause sleepe; their rest is but short, and then they returne againe to drinking. Then they drinke Wine or Ale, as many as like it. That time that remaines till noone, they bestow in businesse.

At last they meet at dinner, which by continued discourses they make no bones many times to prolong till supper time; from thence they are carred to bed, neither apt to doe, nor receive wrong.

They breake no promises, when their hads are giuen.

There are among them many footsteps of the *German* language, but

but more of their *German* manners and behaviour.

Norway is but thinly stored with inhabitants: their lines they spend for the most part in hunting; no Country affordeth Timber more fit for masts or planks for ships. It is a rude Nation, and with most men infamous for witchcraft.

They, by report, can sell winds, which those that saile from thence doe buy, equalling by a true prodigy the fable of *Plysses* and *Aeolus*.

They haue cruell winters, and very dangerous to those that are not aware of them. A benumbing ayre, with little or no feeling, doth seize the body; that before you perish, you can scarce know that you are perishing.

From this plague, by a memorable example, was Hee deliuered, whom God had ordained to be Monarch of all *Brittaine*, *James*, as then but King of *Scotland*.

Fredericke the second King of *Denmarke* had espoused ynto him his daughter *Anne*; but she sailing

to *Scotland*, was often cast backe vpon the coast of *Norway*, by the force of chance, and euill spirits that raised vp winds at the command of a witch; who afterward suffered for her offence.

The King being young, and a Louer, impatient of delay, resolved to saile vnto his Wife, and in the midst of Winter entered that sea so infamous for yce: after hee had long struggled with weather and tempests, hee arriued in *Norway*. And not long after, the ship that carried him, as if it had beene set vpon the land, hard frozen vp with yce remained immouable.

The thing was told to King *Iarnet*, who had presently a desire of seeing this vnusuall sight. For about none of his *Brittaine* shores doth the sea freeze.

There was (the weather being faire) a haven not farre from the Kings lodgings; he went therefore along, the winds neither blowing, nor the ayre (as it seemed) very violently cold; and beholding a while the

the frozen sea, he returned into his chamber, suspecting nothing of the danger of the Winter. But when hee drew neere to the fire, one of those that stood about him, looking by chance vpon the Kings right hand, perceined that finger that was next the thumbe to bee blue, pale, and bloodlesse; and knowing the condition of that ayre, cryed out to the King not to come neere the fire; the ayre, sir (quoth hee) has hurt you, and benumbed your finger; being in this case, the fire with an vnseasonable heat will quite vndoe it. The plague of this cold must be expelled by another cold. The King wondring at this, denyed at first that he was hurt at all; for hee felt no paine: but he shortly perceined, that hee was well aduised. For the finger grew stiffe and dead, losing all sense and heat of blood.

When hee desired remedy, they told him there was at hand a certaine cure, which with a short, though cruell paine, should restore his health; and that he must indure

it, vnlesse hee would rather lose his finger, which was stricken with that pestilent Winter: then there was suddenly brought him a vessell full of snow, not melted by the fire, but thawing softly by the heat of the Chamber. Into that, the King aduised by the inhabitants, thrust his finger: when on a sudden, a cruell pain creeping thorow the ioynts of his lately benumbed finger, had almost put him out of patience.

His paine was that which first taught him how sense was restored to the finger. By this means the King was made whole; and being admonished of such an vnlook'd for mischiese, hee could afterwards more easily auoyd it, or cure it. For not long after, his right eare, as hee rid, was taken with the same malady.

The

The ninth Chapter.

TURKES and I E W E S.

THe *Turkes*, a barbarous people, borne to the destruction of Cities, Arts, and Learning, haue prospered more by our vices then their owne vertue. This publike calamity of the world, by barbarous violence, multitudes of men, and obedience to seuerer discipline hath growne great. Their beginning was from *Scythia*, which wee call *Tartaria*. From thence they were called as stipendary ayds in the dissensions of *Persia*, or of their owne accord forsooke their barren country, inuited by the neighbouring Regions fertility, and with a wonderfull religious obedience followed the fortune of him whom they made their captaine. To him they gave both themselves and their estates, either neuer acquainted with liberty, or now voluntarily throwing it away from them.

Nor are other Nations more constantly obedient to their good and lawfull Princes, then they to that horrid tyranny, to which they have condemned themselves; vñlesse that now it is thought, the extremity of that reuerence is by degrees abated vnder Princes vnworthy of it: or that the affections of people being too violent, are neuer constant.

They first seized that part of *Asia*, which heretofore was said to abound with all delights; and from thence vnder *Amurath* sayling into Europe, with the ayd and shipping of the *Ligurians*, that famous *Greece*, the ancient seat of the Muses, became their prey. But they by the harshnesse of their dispositions striving against humanity, continued still in the ferity of their ancestors, that you may know a ciuill Climate may harbour sauage people. Whilst they sticke in *Bithynia*, or afterwards in the shores of *Thrace*, on either side the two emulous Empires of *Greece* and *Trapezon*, which, vnlesse they could vanquish, would
van-

vanquish them, stirred vp their barbarous courages, being then in the heat of their first victories: where (to our shame) they ruined those mighty enemies, and chose *Constantinople* taken by Mahomet, the chiefe seat of their Monarchy, being delighted with the situation of the City in the borders of *Asia* and Europe, as also the conuenience of a most stately haven, and the fame of that Empire which so many ages had there flourished.

That which remained in the East, was either possessed by the *Souldan*, whose his kingdom of *Egypt* had ioyned *Syria* and the neighboring regions; or was vnder the *Persians*, whose Empire from *Emphrates* extended to *India*. The *Persian* was to the *Turke* an open enemy, and in continuall and cruell warre with them about the bounds of their Empire. They both made league with the *Egyptian Souldan*: but *Selymus* the *Turke*, thinking that the *Souldan* did more religiously obserue his league with the *Persians*,

ans, made that an occasion of warre
 against him. Neuer in so short
 warre was there gained a greater
 victory for spoiles, for men, and
 Countreyes; and which is more, a
 constant possession of them. For by
 two set battels, and one tumultuary
 fight, all the dominions, wealth, and
 armes of the *Souldan*, were by for-
 tune translated to *Solyman*. From
 hence, hee grew more terrible to
Persia, and began with a scornfull
 pride to overlooke the wealth of
 Europe. But returning from *Syria*
 in triumph, hee ended his life by a
 sharpe disease in the same place,
 where once hee fought a battell a-
 gainst his Father *Batzerbe*, as if
 his fathers *Maner* had claimed a re-
 uenge. But presently *Solyman*, more
 furious then his father, invaded
Pannonia, and taking *Buda*, which
 is the head of *Hungary*, hee presu-
 med to besiege the *Austrian Vienna*.
 But the pleasures of *Constantinople*
 did by degrees mollifie the mindes
 of those Princes, and auert them
 from our ruine. But wee in the
 meane

mean time weakened with warres
among our selves, and emulation
of Nations: blinde not to expect
from them the *Turkes* hands warre
or peace, daring to offer nothing a-
gainst them, but contented if not
prouoked, wee send Embassadors
to those tyrants of *Constantinople*,
to sue for leagues, and purchase
peace; whom they either through
pride, or hate to our Religion, e-
steeme not worthy of their audi-
ence, or scarce their sight; and think
it too much below the dignity of
their Empire, to send (for a com-
merce of mutuall friendship) their
owne Embassadors into Christen-
dome. But as the felicity of so ma-
ny victories hath raised, almost be-
yond humane greatness, the maie-
sty of the *Turkish* Emperour; so,
(which is wonderfull) it hath made
the people wretched, by whose
hands and strength the Empire was
raised. For when the *Ottoman* Prin-
ces were yet low, and contained
within their campe, almost their
whole nation, then surely what prey

or dignity they would diuide, must
bee diuided among those souldiers,
nor had they any beside those *Sy-
thians* to ioyne in friendship with.
But their wealth increasing, and
they free in choyce whom of their
owne or conquer'd nations to pre-
ferre to governments in the Com-
mon-wealth, their greatest honors
are neuer bestowed vpon the anci-
ent race of *Turkes*, the posterity of
those souldiers, from whom the
Ottoman family receiued together
with the Empire, a power to be now
safely vnthankfull to them.

We cannot tell, whether through
disdain, or custome (which among
barbarous people, is in stead of Re-
ligion) or through secret policy for
security of their Empire, it come to
passe that great governments, dig-
nities, and places of iudicature are
conferred on none but those which
are borne of Christian parents.
From *Dalmatia* especially and *Illy-
rum*, Boyes and Girles are taken
from the bosome of their parents,
to be cloistered vp in *Constantinople*.
There

There they change into a mad superstition the Religion of their fathers, which they cannot remember, and being circumcised, are trained vp in the Religion of *Mabomet*. And this company so taken by rapine, are to the *Turkish* Emperor as a seminary of Captaines and Princes, to whom the guard of his person, and the strength of his Empire is committed. From hence are taken his Eunuuchs for neereſt ſerui- ces, and therefore there not con- temptible. From hence are his wiues and concubines, and alwaies the mother of that heire that muſt ſucceed in ſo great an Empire. Out of that band hee chooſes husbands for his Aunt and ſiſters, to beget Couſins and Nephews to him. And ſo farre is it growne aduantageous not to be borne of the *Turkiſh* race, that thoſe chiefe places in the Em- pire, which thoſe that are borne of Chriſtian parents doe hold, neuer deuolue vnto their children. And for no other reaſon, then that they were borne to the Lawes and Rites of

of *Turky*. This doth that Nation suffer, so much delected even in their owne iudgement.

The *Turkes* are of a rusticke and base nature, not worthy of liberty, which they care not to acquire. The Law of *Mahomet* forbids them to polish their rude mindes with any humanity of learning, that so being ignorant, they may be drawne with more ease to the madnesse of that Law which he hath prescribed.

Their chiefeft care is about their household stuffe, their flockes and herds of cattell. Their buildings are scarce for use, much lesse for ornament, either yet mindfull of their *Scythian* originall, and that wandering kind of life, or else because they are but tenants at will, and at the Princes pleasure must remoue not onely their dwellings, but their Countries. By an inbred affection they doe wonderfully adore their Emperour; they call him the shadow and image of God.

The cruellest in that Nation, and the greatest haters of Christians, are

not

not those that are deriued by a long pedigree from the old Turkish race; but those that lately haue revolted from vs; the other (say they) are of a milder nature, but farre from our dispositions.

There is nowhere more subtilty in poysoning; and it is scarce credible with how much art they doe extract and temper the strength of venomous things; nor doe they destroy any man that way, but in a wonderfull subtile manner; leauey man in that country alike viciously studying how to giue or aoid death by poyson. Who would belceue it? they require not a taste nor touch, a little ayre corrupting the vitall parts will bring death, and that a quicke one. A *Bashaw* lately had bought the gouernment of *Aleppo*, of some that were gracious in the Court. It is a City not two daies iourne from the *Golles* sea, enriched by the frequency of merchants, and traffique from the East; from whence merchandise is brought, partly by the river *Euphrates*, & partly by

by land carriages. From whence the Gouverneurs get great wealth, and rob the Prouince as licentious-ly as they buy the place dearly. When this man therefore was sent to his gouernment, another with greater bribes had corrupted the same courtiers, and was appointed to succeed the other, who had scarce as yet tasted the sweetnesse of his gouernment. The Gouverneur speedily hearing of this newes from his friends, was (as is likely) fully stricken with it; hauing as yet scarce got any thing to recompence his cost in buying the place. He therefore calls a counsell of his friends, and among them complains of the losse of his estate, and the perfidiousnesse of the mercenary Court. He seemed in doubt, whether hee should obey the letters which called him backe to Constantinople, or resist his successor by armed force; and so with a new sum of money either to obtaine pardon for his boldnesse of the Constantinopolitan courtiers, or else not relinquish his honor

honour and estate. Whilst in these cogitations he was anxious and raging, the faithfullst of his friends called him aside, and bad him to do nothing rashly; he tels him if hee resist his successor, it would be censured rebellion; that in their state there was no crime so hainous as not only to deny, but delay obedience. Take (saith hee) a safer counsell; meet thy riuall with gifts; and lest he should suspect thy bounty, complaine to him that thy fortunes by this vntimely succession are almost sunke, yet thou preferrest nothing before obedience. Entreat him to receiue the Prouince which hee is sent vnto, and accept, as a pledge of friendship, those gifts, which thou in hospitality bestowest on him, and that hee shall make thee sufficient requitall for them, if he giue thee his letters to *Constantinople*, signifying in them that thou without delay didst resigne (according to command) the gouernment, priuiledges, City, and Prouince, into his hands; among thy gifts (quoth

(quoth he) there shall be an handkerchiefe, which I haue of rare workmanship, but annoisted with a most mortall poyson. If thou hold this neere to his face, as to shew him the elegance of the worke, that the least insensible vapour may but come to him, I will promise thee hee shall neuer gouerne in Aleppo. The Gouvernour takes the counsell of this subtile fellow, & with great pompe meeting his successour, brings him into his house. There, among other blandishments of his treacherous liberality, he shewes to him the fatall handkerchiefe curiously wrought with silke and gold. The other with ioy gazes at the instrument of his death. From thence they goe to supper; but the traitour subtilly tels him, that betimes in the morning he would begin his iourney for Constantinople, and get from him letters the same night, witnesses of his obsequious entertainment of him, for the wretched man was not a little taken with the courtesie of so beautifull a

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predecessour; and so when the night was wel spent, they went to bed. In the morning the new Governour not able to resist the poisonous ayre which hee had drawne from the handkerchiefe, lay in his bed a dead man; nor did the cause of his sudden death appeare to any, but to those that contrived it.

When this mischief was done, the murderous *Bashaw* sends letters to *Constantinople*, both those in which his successor had signified his kinde entertainment, & others of his owne, to signifie the others. He entreats that now his government & Prouince might be continued to him; which he easily obtained, fortune rewarding with felicity so great a wickednesse. In this small wickedly wonderfull art, you neede not more admire their exquisite study and wretched subtilty in poysons, then the corrupt manners of the Nation, people sold by magistrates, law and right measured by money, and other mischiefs of the worst tyranny; there scarce lye any
act

actions against bribery and oppression: the great Magistrates doe too cheaply esteeme of the injuries which the common people suffer, and thinke them not worth redressing, whoby continuance of slavery, and education according, doe not so much as repine at the misery of so abiect a condition.

I wonder at nothing more among the *Turkes*, then that men that constantly auerre the immortality of soules (that they may from thence lesse value their liues). doe give themselves licence to act those crimes which Nature, euen without a Law, would abhorre. Yet to relieue the poore and strangers, many of them are very forward; to these offices of humane compassion houses euery where are builded, for the sicke or weary to abide in; and maintenance, either from the public charge, or private mens Wills is given to them; nor are we, though they thinke vs, and call vs dogs, debarred of that humanity and reliefe. They doe wonderfully reue-

ence their parents; and though at any time they be injurious to them, yet the remembrance of life received from them, prettles above the sharpnesse of the injury. They eat much meat, and are more carefull in adorning their bodies then their mindes.

For all those lusts, for which they are infamous, there is lesse fault in them then in their filthy prophet *Mahomet*, who by his Law forbids not such concupiscences too much inbred in mortal men, though restrained by the lawes of God and modesty: so did he thinke to allure that military people, but yet (as being Easterne) effeminate in pleasures. So that by a wretched ignorance of vertue, they are exercised in these vices, as being allowed to them. Nor is cruelty leaured from their lust, especially in their Prince, who challenges to himselfe, as well the blood, as the wealth of his subjects.

The *Turkish* Emperour passing thorow *Constantinople* to hunt in the
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adioyning fields, spied at a souldiers doore a young youth wantonly glancing his effeminate eyes. The lust of the wicked Prince was kindled, and he commanded the youth to be taken, and carried into his Pallace. But the souldier that abused the boy, loue ouercomming his allegiance, ventured himselfe to rescue his Catamite, and with a drawn sword resisted the Princes ministers. But what could one doe against a multitude? The Emperour that was used to be bloodily enraged at any disobedience of his men, yet censured not so ill this souldiers violence of loue; but gaue him a farme in the countrey as a price for the losse of his boy, and commanded his stipend to be increased. Immediately the Prince burned in lust with this Catamite, and kept him not onely for his pleasure, but ranked him highly in his friendship. Which when the souldier heard, he desired much to see his once deare loue now in such high honour. Therefore by entreaty and gifts he preuailed with the

the guard at the doore, that when the Emperour dined in his garden, he closely at their backs might see him and the youth together (for he was alwaies admitted to banquet with the Emperour.) At the appointed time he came: the Emperour after that Country fashion sat downe on the carpets, and by him the impure Caramie, proud with too great rewards of his vnchastity.

The Souldier by chance vnwarily stept forth from his place, so that the Youth spied him, who remembering his old service, ranne speedily to him, and kist his hand. The Emperour, when the Boy returned, flaring vp, and viewing him, with a sterne front, and fustian eye, asked him whither (false as hee was) hee had turned. Sir (quoth hee) to my old master, whom I could not chuse but salute at least. Immediately the Emperour mad, that hee had a Rival, with a short sword, which hee wore about him, thrust the Boy thorow. But when hee saw

him fall, hee fell vpon him to the Earth, and with his breast conering the wound, he bewailed his death. The souldier presently was commanded to dye, as being the occasion of so great sorrow to his Prince; but hee breaking through the tumult, escaped by the fauour of the guard, and lurked in concealment till the Emperour was appeased. So that no ties of friendship can bee safe from such fell tyrants, who value not onely their owne safety, but euen their pleasures, aboue the liues of their subjects.

But the warres in that Nation are now but moderately followed, and not with the fiercenesse of their forefathers, since their Emperours were idle, whose presence heretofore put greater courage into the souldiers. Their *Prætorian* bands in *Constantinople*, whom they call *Invizaries*, discontinued from the exercise of true warre, in idlenesse and city-delights, are growne to a mutinous, but slothful boldnesse. Hence the proud souldiers beginne to lose their

their discipline, as not fit to endure either labour or felicity. These were the vices that made the *Romans* heretofore sinke vnder their owne greatnesse; and this Empire perhaps, the winds now ceasing, which swelled her sailes, will sinke vnder her owne weight and vices. But those of them, which governe *Egypt*, especially the garrison at *Grand-Caire*, doe with great praise exercise the glory of their old warfare; for, remoued farre from Court, they are exercised to daily labours, in curbing those troops of robbers, which from the mountaine tops vse to make rodes into the valleys.

But these souldiers valiant onely against a troope of flying theemes, and yeelding enemies, if they should fall vpon the strength of our armies, would perhaps vse the swiftnesse of their horses, in which they excell, not so much for battell, as for their owne safety by flight.

That vse of the bow (the speciall strength of the *Turke*) which

was once so formidable to the world, is now neglected; I suppose, because this art cannot be attained without much sweat and labour of the body; and at this day, the souldiers spoyled with ease, and discipline ceasing, will not buy valour at so deare a rate. Their bowes are short, and cannot be bent but by those that are skilfull; but they discharge their arrowes with much more violence then our Gunnes doe their leaden bullets. Wee saw indeed (and could scarce credit our owne eyes) a peece of Steele three inches thicke, pierced by a little arrow. And no lesse wonder was it, that a shaft wanting an yron head, shot from a bow, thorow the body of an indifferent tree, appeared at both sides. This art was taught to a man of great account among vs (when he was at *Constantinople*) by an old souldier of *Solyman*; who confessed, that skill by the slothfulnesse of his fellowes was quite lost, and that there were scarce three in that vast Empire, which

which were careful to preserve in themselves that fortitude of their ancestors, he said, the rest had weak bowes, and only dangerous to light-armed men.

If we would make use of the benefit of God, and their vices, what were more easie then at this time to wrest those wealthy Provinces out of their barbarous hands, their old sary, which they accounted valour, being now forgotten? This doe those poore Christians, who groane vnder the yoke of their barbarous tyranny, expect from vs being a great multitude, but destitute of armes and leaders; this, our temples and rites of religion which they wickedly haue abolished; and lastly, humanity extinguished, and Countreyes once richly tilled, now tude and desert, how euer, vnlesse by our ayd, able to regaine their old lustre? But if any be discouraged, to thinke of so many attempts, and so much wealth hertofore vainly wasted, whilst our ancestors strived to redeeme *Synia, Palestine,*

and *Egypt* out of the hands of *Saracens*, and as often with great forces taking expeditions against the *Turkes*; let him consider that they were more vanquished by emulation among themselves, then by those enemies. To let passe the *Græcian* Princes who were alwayes ill-affectèd to our *Western* souldiers, how often haue wee by vnprofitable hatred wasted our owne strength against our selues? It were not fit to shame this age with late examples, nor curiously to rehearse old calamities.

The mortall dissentions of the *French* and *English* in those warres, shall be argument enough of grieue and caution.

Richard the first King of *England*, surnamed *Cor de lion*, led an Army into *Syria*, and hauing reuenged the wrongs which *Cyprius* had done him, he had driuen the *Souldan* to extreme feares, who was aduising to deliuer vp *Ierusalem*, and so make peice with the *Christians*; when lo, *Philip* King of *France*, surnamed

Augustus, returning himselfe from *Syria*, ill affected to King *Richard*, marched with his army into *Normandy*, (*Normandy* was then vnder the Crowne of *England*) and assaulting his townes, some he tooke by force, others by feare and faction. So King *Richard* intent on the publike quarrell of Christendome, was called home into Europe to preserue his owne estate; and the *Saracens* at that time were by means of the *French*, deliuered from the Christian army; who were afterwards beholding to the *English* for the like benefit. For scarce an age after, when *Philip* of *Valois*, King of *France*, with all the strength of his Kingdome was bent vpon the pious warre, there came to ioyne with him the Kings of *Nauarre*, *Aragon*, and *Bohemia*, and many besides, whom either the strength of their kingdomes, or the holinesse of the warre had innited.

Their Fleet lay at anchor, which carried forty thousand armed men, and victuall for three yeeres; their

army to march by land was good
men. But this so great preparation
and hope of the Christian world;
was quite hindered by *Edy* and the
third, King of *England*, who at that
time beganne to lay claim to the
Crown of *France*, as the inheritance
of *Isabel* his mother. So haue wee
turned our strength against our
owne bowels, and vanquished by
selaes, haue giuen triumphs to *Turks*
and *Saracens*. These are small sad
chances, but great is the comfort
that wee haue yet strength enough
to destroy that barbarous Monar-
chy. Nor need all the Christian
Princes ioyne in this; there are ma-
ny of them that are alone sufficient
to gaine this victory. We need not
innumerable Army, nor a Fleet to
orespread the wide Ocean. A man of
singular iudgement and prowesse;
as by long experience well acquain-
ted with the *Turkish* affaires, was
not afraid to promise to his King,
that if hee would giue him a Fleet,
and an Army of thirty thousand,
with pay for two yeeres, and victuals

all for a yeere. he would reduce vnder his dominion *Peloponnesus*, *Euboea*, and the greater part of *Achaia*; which vnlesse he performed, he desired that that Army which was committed to him, should take punishment of him for deceiuing the King, and by a most cruell death reuenge the rashnesse of his vaine promise. The same hope of victory there, and scarce with so much charge, not long since was giuen to a great King by a most expert Captaine, a man both for dignity and blood, worthy of the charge of so great an expedition. But death prevented his great designe, and doubtfull it was, whether by poyson or no. Both these Captaines grounded their hopes vpon the strength and warlike discipline of our souldiers, the number of Christians there, and their prayers imploring our armes to their releefe, and lastly, the foolishnesse of the *Turkes*, who hold by no other title the fame of fortitude, then the memory of their Ancestors not yet wholly expired. But it

was the aduice of those Captaines, that this firebrand must be thrown into the enemies bosome; and not stand to defend our owne bounds, in which, the greatest reward of victory is, to remoue the enemy from our Countrey, who will afterwards returne more fierce vpon vs. But if subdued, our owne bondage and our Countreys is present; and therefore they would not haue vs stay in *Hungary*, but marching speedily to encampe our selues in the midst of *Greece*, or in *Thrace*. This kinde of making warre, many of the ancients vsed; so *Hannibal* in *Italy* conquered for *Carthage*; and *Scipio* in *Affricke* for the *Romans*; so lastly, the *Turkes* themselves haue conquered these Nations, whom now they gouerne, by carrying the warre into their Countreys. Nor did the *Franks* by a slow remoued war, as it were, at the entrance salute *Gallia*, nor the *Normans* *Brittaine*, a kingdome stronger then themselves, but broke into these Countreys, shering (as it were) before the victory, the reward of victory.

Besides many helpes which wee haue to this warre, our ancestours wanted: They sought out the enemy in the farthest East, then swelling in his first heats of victory, whom wee may now finde in the bowels of *Hungary*, and the shores against *Italy*, waxing old as it were in a full, and shortly-ebbing fortune, which we may know by this, because he doth not encrease: And we are taught by the errors of our ancestours, so that those very things, in which they failed in those expeditions, may bee all cautions to vs of better discipline.

Now also the enemy vrges neere vpon vs, that we may almost consult only in this, whether we would vanquish, or be vanquished. Young *Schemat*, who is now their tyrant, thinks of warre, and threatens *Transylvania*, either wearied with his idleness, or to gaine extreme among his subjects, hee bends his thoughts vpon this expedition; from thence arises a great danger to vs, when military discipline,

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languishing among them, may by these incitements be raised to gain, and a Prince hitherto staid, full, and voluptuous, filled with the taste of victory, may come on more hotly to our ruine.

They say that *Charles*, the tall Duke of *Burgundy*, spent the first part of his age, not onely free from warlike actions, but in a wonderfull lone of quiet and repose; afterwards when *France* was fired with that warre, which they called the publike good, his affections were turned so quite contrary, that no part of his life was afterwards free from military action. God forbid that *scholar* should be raised to such resolutions. But who in so great a danger, would not thinke it better to take armes, whilst they haue not yet shaken off their lethargy; then to stay till they grow expert by vse, and swelling with victories, should from the midst of *Italy* and *Germany* (which God forbid) aduance their flagges, to impose a common slavery vpon vs

all? But if *Admirals* owne lusts doe
call him backe to his slothfull idle-
nesse, nor extruded by vs, nor hea-
ring our Armies within his Coun-
tries, surely wee shall owe this (al-
most shameful) safety not to our
own vertue, but the gift of fortune.
After the *Turks*, let vs come to the
Greeks, even in this regard, because
they esteeme vs below the *Turkes*.
We asked a *Jew*, of whom he had
the better opinion, Christians or
Turks? and could not but wonder at
the impudence of the fellow: for in
the place where hee was, hee durst
not speake ill of Christians, yet he
could not hide his minde; but cer-
minally (quoth hee) the *Turks* are
content to bee circumcised. They
are a vagabond and scattered peo-
ple, Lords of no Prouince; a Nation
eager and able in getting wealth,
strenuous in all merchandize, and
thriving by wicked usury. Where-
euer they are, they serue; and their
mindes tamed that were heretofore
sober in maintaining their liberty
doe now stoop by custome to this
low

low condition. They haue euery where mixed their manners, and to their owne disposition, (in which with greatest obstinacy they continue) they adde the Genius of the place where they are borne. Their minds are obstinate in their owne superstition, and scarce can they, (how much soeuer they counterfet) be truly conuerted to our piety.

Their bodies are commonly said to stinke, and that not without reason, for they vse a strange nasty carelesnesse both in their houses and apparell, and some strange, vnusuall vapour exhales from them. In greatest wealth they neuer rise in apparell, either fearing our enuy, or louing a parity among themselves. This is a great argument of their feruitude, that they are allowed nowhere to possesse land or armes.

And iustly doe wee take away strength from so hostile a people, who, if they could preuaile, would punish vs farre worse.

Now hauing reckoned vp, and called (as it were) to a confute all those

those people, whose mindes and
manners it behoueth them to
know, that must conuerse in pub-
like among men; let vs come to the
seuerall kinds of wits and affections
which as they do not altogether, or
of right possesse any one Nation; so,
scattered in all Lands, they abide in
many men, and are both the seeds
and the nourishment of
vertue and vice.

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which is reason of much cold

The tenth Chapter:

That belids the Spirit of the Country.
 euery man hath a proper Dispositi-
 on and affections giuen him. The
 chiefe of them may be found out, but
 all of them cannot be written. Of
 wits that are strong at sudden iests
 and Sentence. Of others that flow
 in a naturall and facile Eloquence.
 Of men of a slow and deliberate
 wisdom. That they are most perfect
 which are placed betwixt those two.
 Whether those minds are best which
 are fittest for letters, or administra-
 tion of publike businesse. Delicate
 wits are not so fit for continuall
 and daily labour, as those of a slow
 and depressed capacity.

AS vnder those Climates;
 which by reason of much cold,
 and

and moyst ayre vs to produce
people faire and gray eyed, yet
some notwithstanding, as if nere
neighbours to the Sunne, are of
darkie visages: and in those Re-
gions, which being scorched with
the Sunnes violence, get a blacke
and thicker tincture on the bloods
of their inhabitants, the faireness
of some men differs from the usu-
all rawnnesse of their Countreys.
So amongst humane people some
mindes are rude and rugged, o-
thers partake nothing of their coun-
tries barbarisme. There are some
grosse mindes in a cleare ayre, and
some cleare mindes in an obduse
climate: Nor hath any Region
the influence of such happy or
malignant starres, but that the may
finde a patterne of all vices and ver-
tues in her inhabitants. For Na-
ture hath granted, besides the Ge-
nitive of their native Countrey,
something proper to euery man:
and by a great miracle, among so
many ages, and names of people,
hath found out for euery man his
own

owne lineaments, that may distinguish the habit of his visage and minde, from the likentise of other mindes and bodies. From hence can no man sooner by contemplation finde out the wonderfull play of nature, varied in the mindes and affections of so many men, than a Painter in his Tables can include the formes and similitudes of all bodies. Yet let it be lawful for vs to survey, as eminent trees in a thicke Wood, the chiefe kindes of dispositions and affections, of which men vie to be composed, and by them wholly swayed, and notably distinguished from other men.

Not shall it bee a superfluous meditation to recount, and examine so many different rankes of men; in which euery one may finde himselfe, and see as it were in a sequestred mirrour, what himselfe would either wish or feare to bee. And since no kinde of disposition is so neare bordered vpon vice, and leaning to it, but by the raines of prudence may bee restrained, and kept

in the right way: and none so neare kinne to vertue, but by ill vsage may be corrupted; it will be good to contemplate the affection of men as they are attended with good or ill, and search out how farre they may bee hurtfull or auailable, lest wee bee mis-led immoderately to praise some, and too uniuersally to vnderalue others.

As we recount the dispositions of men, those of a sudden and extemporary wit shall be our first; those, that as often as they list to speake, can in a sudden facetious discourse runne through an argument. These men, if they want iust weight (as many times it is) as neither eloquent by study, nor wise in counsell; but then onely Orators or Philosophers while they talke, may be valued at such a rate as those wares which being vaine and vlesse of themselves, doe by an adulterate varnish couzen the beholder. Of them there are two kindes; some in private and close discourses excell with a short and stinging wit, euer intent

vpon the follies of other. The
ther sort comes nearer to the dig-
ty of eloquence, & whensoever they
please publickely or at home to dis-
course, their wit is like a torrent, and
their memory doth opportunately
prompt them with all things that
they haue either seene or read. The
brauery of both these sorts is admi-
red not onely by the ignorant, but
sometimes by those of better lear-
ning: when they see many iests and
sentences with great ease & sudden-
nes flow from such men, which they
seiuely not without much paines and
study are able to expresse.

For whom can wee imagine to
come nearer to the image of indus-
try and elegance, than those sudden-
witted men (to begin with them)?
What is more elegant than to finde
a pretty sentence for every argu-
ment? What more courtly than to
answer all that is done or spoken
ther with a sudden iest, or such
wisdom as being easie and at hand
is pleasing for the quicknesse of it.
If this gracefullnes be ioyned with

faire personage, and a secure
(though not immoderate) boldnes,
it will be predominant in all socie-
ties, and be pleasing euen to those
men which are hit by the iests; nay
the noyse of it will drowne the true
and exact wisdomie of a blest flow-
man. But this felicity in speaking
is troubled with its proper diseases.
Take them from priuate company,
from sudden and broken sentences,
from bandying of wit, to an argu-
ment of longer discourse: then out
of doubt thou shalt contemne the
barrennesse of their empty mindes,
not being furnished for true and la-
sting wisdom. Nay, if those very
concise sayings and fine flashes,
which thou admirest in them, were
written downe; that they doe not
easily come forth by fits and vanish
again, but be examined by iudge-
ment; how idle and foolish would
those things seeme, which by a vain
preiudice, and grace of celerity did
before deceiue vs? Therefore in those
men there is no deepe and lasting
treasure of wit, but sudden floods
of

of Nature; for as small waters from high springs, straightened in their passage, doe fall with the greatest noyse downe; so these sparkes of wisdom, which would presently expire, valesse they were caught doe flie with a more vigorous noise out of the custody of these narrow mindes, which are onely happy in such a kind of abortiue wisdom.

But the other sort, which are copious in longer eloquence, and filled continually with an unexhausted store of words and sentences are famous men among the people when they are heard in public assemblies, Churches, or pleading. They are pleasing also in private society, if they bee able to bee sometimes silent. But as all living creatures by a secret instigation loue to be doing of that thing, in which they are most able; so these men especially delighted in their own eloquence, wherein they excell, hardly containe themselves without a meane when all occasions of discourse are; that you may intell

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under, that such absurd men
could speake so well. When their
discourse is done, and they
those men whom their discourse
hath wearied, to looke cheerefully,
they doe not consider that the o-
ther are onely glad to bee dismissed
from the trouble of their tedious
talk, but thinke them ravished
with a pleasant admiration, and goe
away resolved to entertaine them in
that manner againe the next time
they meet. These large minds, ope-
ned by Nature it selfe to the Series
almost of all things, are never ex-
hausted, or thoroughly soaked in know-
ledge, but curiously they taste of all
things. And as an Eccho can nei-
ther keepe in those last words
which it receiveth, nor give any far-
ther into the sentence; so these men
with a wonderfull ease, and before
they are aware (as it were) are gui-
ded by Nature to the first glimpses
of all things and Sciences, but they
are scarce able to doe, or (almost)
desire any thing perfectly or
exactly in them. I should thinke it

a copiousness of things, and vnder-
 stood elegancies; since which
 they chanceto discourse, of
 science faile of this pompousness
 of words and sentences. But when
 soeuer their memory, reuening
 very course of their speech, prompts
 them with any thing, they presently
 diuert to that, and haue no regard
 to the matter, as it happens; and
 last, lost in many subjects, they
 remember not the originall of their
 discourse. *They therefore being of wandering
 minds and settled in nothing
 are usually vnable to attain
 onely to the highest Prudence,
 euen the common discretion of
 other men. Some of them are im-
 moderate praisers of themselves,
 others not helpfull to their friends
 nor themselves in those offices
 which diligent and settled industry
 should be fitted to. They are for the
 most part vnconstant, and vn-
 swaue in actions, so they easily
 from those opinions, which they
 seemed strongly addicted to.*

notwithstanding, as they carry a
great shew of a polite disposition,
adorned with all kindes of science,
in matter of fame and wealth,
they oftentimes possesse the re-
wards which are due to true wis-
dome; especially if they doe vn-
derstand their owne faults as well
as abilities, and know subtilly how
to hide, at least from the common
peoples eyes, their spots and im-
perfections. This especially is at-
tained, if they can gouverne them-
selues in talking, and not wander
whithersoener their desires carry
them, and, because by eloquence, as
the best condiment, all things are
made grateful to the eares, let them
by a nice deflection fit diuers dis-
courses to diuers men, & alwayes of
that nature as may be able to go be-
yond the hearer; as for example, a-
mong Souldiers or men ignorant of
antiquity, let them discourse of di-
uine points, of the rites of the an-
cients, of the original of people & na-
tions, & whatsoever hath a shew of
the most gracefull curiosity in the
sciences,

ences; among Schollers which haue
 onely liued in study and contem-
 plation, not employment; let them
 talke of the Fates of people and
 Rulers, and the Genius of Princes,
 and lastly, contend with no man in
 his owne Art. Nor is it vnpleasing
 in the mixing of discourse, to fall
 upon those things which are strange
 and vknowne to the society; espe-
 cially since new things are pleasing,
 and wee conceine vsually a higher,
 and more reuerend opinion of that
 which we doe not know. These O-
 raters are in least danger when they
 conuerse with men of a low & nar-
 row disposition, who reuerence e-
 uery thing as sacred and mira-
 culous, which a bold eloquence puts
 vpon them. Therefore they alwaies
 take those parts, which, according
 to the conditions of the heare,
 they thinke most aduantageous to
 their fame. Which is therefore ex-
 pect to them, because their diffused
 wits are capable of some instructi-
 ons in all arts and sciences. Nature
 and little vs enabling them to speak

not improperly in al things, though they cannot be said to be learned in them, but onely not to be ignorant of them.

But for such Orators to write, is commonly as hard and fatall to their fame, as to speake is easie and gracefull to them. For to that easily fluent eloquence the strength of iudgment is seldome ioyned, which must continue the stile gracefull to posterity. For their prompt, and almost turbulent minde, when in that leisure which is given to Writers, it revolueth it selfe, is overladen with the multitude of fancies that meet, and confusedly oppressed with its owne wealth, can neither write all which it doth invent, nor iudiciously elect the best.

Lastly, the way of writing is so different from that of speaking, and requiring other kind of Nerves, that even hee, who by a strong eloquence could freely runne over what he list, in writing doth make but vaine stroakes, and such as men in their dreames attempt. Yet blinded

and corrupted with their owne and others flattery, they doe many times, by an itch of writing, destroy that fame which they had gotten by eloquence. They should doe better for themselves, by farre, to keep the world in a long expectation of their writing: than to publish bookes to the hazard of their fame.

By these cautions, that lively and spreading minde, may conceale his owne weakenesse from the peoples eyes, and rise in an opinion of wisdom, whether he be able to governe himselfe (which you shall not often see) or will admit counsell, and be quiet at the persuasion of his friends: as those, that are but halfe drunke doe yet know that they are not sober, nor will they with too stubborne and obstinate confidence refuse the admonitions of their friends.

Contrary to these men is another sort, who seem at the first shew as farre from that vertue which is truly in them, as those eloquent men doe from the imperfections,

to which they are borne. These men when there is occasion to speake suddenly, haue a speech tardy and hard to come off. They doe often sticke, and are squibbed with iests and taunts, which like little darts, are in daily discourse thrown against them by those sudden and nimble witted men. Nor doe their words onely come slowly off: but when their opinion is required, they are to seeke, and doe not suddenly finde what to determine. But when their minde is recollected, and reduced into it selfe to meditate they can diue with subtilty enough into the depth of affaires and businesse, and conceiue fit words to expresse their meaning. There is in them a deepe strength, opinions true and profitable, not adulterated with Schoole-sophistry; but most worthy, if they bee Schollers, and vs to write, to bee deliuered by themselves to posterity. But in this fortune hath dealt ill with them, that since in the first entrance into speech or businesse, they resemble men of

a dull and narrow soule, they are oftentimes by most vniuersall preiudices neglected and contemned. Therefore the greatnesse of their mindes being sometimes vnknowne, doth want the fauourable hand of Princes to aduance them into employments and honours worthy of their industry euen as the lustre of most precious wares, if they bee wrapped vp within base bundles, without a title, can draw no customers at all to it. Therefore for those men it is a most profitable course, to make their way well, that their inward worth of minde may bee knowne, and those Clouds removed which Nature had placed in the entrance to it. And this they may may attaine unto either by writing (for what is that else but displaying a Table of the Soule) or by daily exercise to stirre vp the edge of their slow wit, that it may bee knowne to be as great and strong as it is; And last of all by as inward and long familiarity as they can, to ioyn themselves to those great men,

men, who by that long experience may not onely vnderstand what abilities are in them, but aduance them when they know it.

Betweene these inconvenient extremes of gravity and leuicy, is the most worthy disposition, and fit to reach the height of humane dignity. They haue a moderate eloquence then shewed, when it is needfull, and more perfect it is, when they haue time and study: but in their familiar conuersation a discourse ready and cleare, not troubled at all with hesitation. A strength of iudgment not very much inuolud and slow; but though it be good on the sudden, yet after delay and consultation it is farre stronger. This is the man is buile for vertues, and made to expresse private and publike wisdom; or if he giue his able minde to vice, the weight of such an extraordinary villany, which way soeuer it leane, doth fall with great danger.

But great minds from those which are darke and ignoble, are in this

distinguished by nature; that the first knowes his owne dignity, and does all things freely, with an erected, (though modest) spirit, ever contemplating some what that is eminent and full of vigorous majesty: but the close and obscure mind condemnes it selfe to be imprisoned in narrow cogitations and counsels, neuer daring to depart from his fearefull humility. In small matters not exceeding the measure of his mind, hee is exactly diligent; and there is fitted to that disposition a kind of policy, not noble and high, but such as wee see in the least and weakest creatures, carefull to keepe their owne.

There are some among learned men, who either favouring their owne endowments, or deceived with the benefit of learning (which all but the very *Barbarian* know to be wondrous great) deny that any mind is to be esteemed great, but that which is capable of letters, or can possibly attaine to iust perfections, valesse it bee adorned with them.

them. By this meanes they exclude
from the ranke of magnanimity and
true humanity, men famous for pub-
like vertues, and borne to gouerne
people, if they be (forsooth) unfit for
the subtilty of learning: a great er-
rour, or rather madnesse; for they
may on the contrary more truly as-
sire, that no man is fit for ciuill
affaires but one conceiued in the
riches of nature: but many vaine
and superfluous witted men in the
Schooles haue attained euen to the
highest praise; such whole nature
confined, as it were, within the
bound of some one science, is dazzled
at the splendor of that profitable
Prudence, to which all other sciences
must giue place; vnclesse you thinke
not him more truly wise that can
play the *Agon* among his Citizens,
and fitly compose the commotions
of the people, than him, who by a
perpetuall contemplation doth no-
thing but observe the eclipses of
Sunne and Moone, the courses of
the starres, and vicissitudes of the
yeare. Those men themselues, who
M. 5. *doc.*

doe with such absurd praises extol
the Muses, do not account that man
onely absolute, who is adorned with
all kinds of science; but count it e-
nough to make him so, if he doe ex-
cell in any one kinde of learning; as
if an excellent Oratour be vnfit for
controuerted Philosophy, or if a
Philosopher be not capable of elo-
quence, and altogether ignorant
of History and Poetry, yet they
will not exclude him from the num-
ber of learned and excellent men.
That praise therefore, which any
one part of learning may gain, how
late they detract from that Science
which consists in governing the
people, and is farre more excellent
than anything belonging to Man-
kinde! Doe they thinke that wis-
dome speakes to her Schollers on-
ly in Greeke and Latine, and not ra-
ther by a secret inspiration, conti-
ning the worth of all languages? It
were a poore thing to be borne of
an excellent mind, if that excellen-
cy lay in nothing but a disposition
fitted for Academicall learning.
Those, whom we account the first

Authors of learning, did not swear in the Schooles, and yet we thought them borne vnder good starres. To compose the manners of the people, to strengthen their Countrey with wholesome counsell, to examine forreine rites, and transport those that are good, into their owne land: to obserue also the motions of the heauens, least the seasons of the yeere, for profitable vses of the people, should not be knowne: This then was learning, and this our letter'd men do but onely imitate. For when those ancients did strue to teach humanity and vertue to the rude mindes of the ignorant people, ciuill Philosophy by that means had her originall; when they contended against each other to persuade the people to this or that action, eloquence had then her beginning. Lastly, what doth History, but leaue the Prudence and subtilties of those ancients to our now learned men, as their successours, if they be men of action; but if they be mindes unfit for businesse, then

as

doe with such absurd praises extol the Mules, do not account that man onely absolute, who is adorned with all kinds of science; but count it enough to make him so, if he doe excell in any one kinde of learning; as if an excellent Oratour be vnfit for controuerted Philosophy, or if a Philosopher be not capable of eloquence, and altogether ignorant of History and Poetry; yet they will not exclude him from the number of learned and excellent men. That praise therefore, which any one part of learning may gain, how dare they detract from that Science which consists in governing the people, and is farre more excellent than any thing belonging to Man-kinde? Doe they thinke that wisdom speaks to her Schollers onely in Greeke and Latine, and not rather by a secret inspiration, containing the worth of all languages? It were a poore thing to be borne of an excellent mind, if that excellency lay in nothing but a disposition fitted for Academicall learning. Those, whom we account the first

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learned men, as their successours, if
they be men of action; but if they
be mindes vnsit for businesse, then

as to registers only, and enrollers of the ancient vertue. For to read history onely for contemplation, is a vaine and idle pleasure, which passeth away without fruit: but to imitate the vertue of those praised men is the true and publike learning.

I will not deny but that is indeed a most absolute accomplish'd Soule, which is framed both for the Common-wealth and Learning too. For then these two endowments doe by their mutuall ayde, advance each other to the skye. His high and active policy doth governe his learning, that it grow not light, nor base: his learning againe doth arme that policy, that it should not onely trust to experience and knowledge of his owne times, but make use of the skill and labours of antiquity.

But if any man, as sometimes it happens, fit for publike employment, and to ayde his Countrey haue no felicity at all in learning, he is notwithstanding to be esteemed of a higher order and elegance, than

he, which is onely capable of quiet learning, and Schoole subtilties, vnfit altogether for ciuill discipline, which is most ysefull. Insomuch as *Fanorinus* may be thought, rather Philosophically than iestingly, to haue measured the knowledge of *Adrian* by the greauesse of his power. The Emperour *Adrian* was ambitious of the same of learning, and lighted by chance vpon the Philosopher *Fanorinus*. Hee being prouoked in argument by the Emperour, answered sparingly, and said hee yeelded, that the Emperour might freely triumph. His friends blamed him for yeelding so soone; but hee replied, that they were deceiued; for why (quoth he) should not I thinke him the most learned, which hath twenty Legions? The Philosopher spake not this without good ground: for to gouerne discretely so many Legions was a point of higher science, than to find out any thing in the schooles by the strongest and most exercised head in Contemplation.

But

But the splendour of wit, as of all things else, is often spoyled by too great a confidence of it selfe. For many conscious to their owne weakenesse, doe endeavour by labour to obtaine that which nature had denyed to them, and by daily diligence doe so mould and frame their minds, that at last they excell those which were borne happily to great matters; but considering too much the strength of their owne mindes, haue abstained from labour, as a thing not necessary to them, but altogether superfluous. There is also a great difference even betwixt those, who by industry endeavour to perfect their wits.

For some of them, whatsoever they purpose as their study and labour, are buſied onely in the maine and highest points of it; but doe not so much as let their thoughts descend to the lower and lesse necessary points. Others are overtaken with a contrary error, who fearing to leave any thing behinde them vatried and vndiscouered, do

so strictly search into the least things, and are so desirous perfectly to learne whatsoeuer they learne, that they cannot make any great progresse in their intended Studies, nor euer arriue at the true and liberal knowledge of that thing, whose every part they haue so superstitiously desired to discover.

Besides, all wits haue not the same strength of patience to endure continuall labour. For the more subtil and apprehensiu that the minde is, so the more easily it penetrateth into any learning; but is dulled the sooner either by greatnes or continuance of labour. For such mindes are not kept in thicke constitutions, but such as are open and fit to receiue seriall thoughts, and perurious for the passage of animall and vitall spirits; who as more subtilly they can display their sharpnesse, so by their thinnesse they vanish, and are ouely spoiled by idleness and recreation. And of such men not onely the labour, but euen the recreation is

precious, as filling their discharged minds with a new strength, and for the most part storing their loose and wandering fancies with high and serious cogitations. As the felicity of rich Fields, when they lye unveiled, doth sometime of its owne accord plentifully and wantonly produce such Plants as are not inferior to the best garden fruits: so thought *Gosmo de Medicis*, a sufficient Author of Prudence, the Founder of that flourishing *Tuscan* Monarchy. He had taken his rest quietly, and without care as it seemed, till it was late day: when one of his friends coming in by chance, found him as yet between sleeping and waking. And where (quoth he) is that *Gosmo*, to whom wee, as to an *Argus*, have committed our Common-wealth? He does not vse his eyes so much as in the day time. I have already dispatched all my businesse both abroad and at home. *Gosmo* replieth, Dost thou thinke that in diligence thou hast outgone me, whose very rest is more active and profitable than

than thy labours.

Yet some notwithstanding are exempted from this fate; and, though men of great capacity, can endure continuall labour; few they are, and bestowed by Nature as her dearest gifts vpon the publike affaires, who can exercise their deepe and piercing wits in lasting diligence, able to vndergoe perpetuall employment, and not confounded with the different face of business; so that they seeme to bee borne as a reliefe to humane imbecility, and a preservation of Common-wealths.

The following verses are of viceroy
 The two affections of kin
 though much different are kind
 vpon the point of vice or vertue
 Rhetorick hath also the same

The eleuenth Chapter.

*Of valiant Mindes, rash, fearefull,
 proud, sordid : close and re-
 sed, open and free : of inconsistant
 Minds following all things but
 ly, but not long.*

Mindes vndaunted in dangers,
 and confident in themselves,
 are as eminent among the common
 sort, and exalted aboue others, at as
 great a distance, as Beds in Gar-
 dens, or Hillocks in plaine Fields.
 But that disposition is at equall di-
 stance seated betwixt the confines
 of good and ill; and of it selfe affor-
 deth nothing to those whom it pos-
 sesses, but a froward heat, to make
 them excellent in what euer they
 follow, vertue or vice. For those
 men on both sides, by true valour or
 rashnesse (two affections of kin,
 though much different) are stirred
 vpto the pursuit of vice or vertue.
 Rashnesse hath almost the same ap-
 pea-

appearance and countenance that va-
lour hath, and doth oftentimes so
farre decriue, that those which
make themselves the iudges of great
mens actions, doe (which you
would thinke vniust) measure them
almost onely by the event. How
many Souldiers of the basest ranke,
because they haue suruiued the dan-
gers they vnderwent, haue attai-
ned the same of warlike know-
ledge, and that dignitie which ac-
crueth to it? Others haue bene
scorched of dotage, because vpon
the same proiects, and in the same
dangers they haue bene ruined.
Tiberius Gracchus by the loue of
his people and his owne power,
was ambitious to be a Law-maker,
and by a combination of the No-
bilitie was put to death: the like
destiny his Brother *Caius* tasted:
they, therefore, say some, were men
of vnauided rashnesse. *Caius Caesar*
by popularity and bounty winning
the people, attained to the Soue-
raigne dignitie; hee therefore was
counted a valiant and wise man.
King

King *Agis* contending against the *Ephori*, was strangled at *Sparta* with a base halter. *Cleomenes* boldly by the deaths of the *Ephori*, did establish the royall dignity. What shall wee censure of both their actions, Chance, or vertue? But this instance is an especiall one. *Alexander* the Great, having quieted *Asia*, had designed part of his Army to goe, and keepe *Europe* in obedience; and the other part to stay with himselfe, least that any Commotions might arise in the parts of *Asia*.

The Souldiers not knowing upon what reason the King divided his forces, doe all arise in a fierce mutiny; and casting off obedience, are not at all moved at the presence and speech of *Alexander*. But he boldly, either through wrath, or policy, leapt from his Throne amongst the maddest of them, and with his owne hand drew forth to punishment those men, that had most sawclly contradicted him. That Majesty, which could scarce pre-

preserve his person, while he sought
to appease them, did then guard
him in the act of punishing. This
action of his by the consternation
of his relenting Souldiers, was re-
nowned for high vertue : But
Galba the Emperour going boldly
amongst his mutineying Souldiers,
was slaine in the midst of the Mar-
ket place. Shall wee call this va-
lour or rashnesse? So neare, or al-
most confused is the reason that
mixes this vertue with vice; or, to
speake more truly, valour is often-
times forced to take the wayes of
rashnesse; and then scarcely can
hee vindicated from the suspiti-
on of that vice, vnlesse the happy
successe make it honoured: or he,
that was driven to that dange-
rous necessity, haue by a long esti-
mation of prudence, deserved to
haue it thought, that hee vsed not
rashly, but by the prescript of
Iudgment, whose extreme remedies
much to nearely trenched vpon the
vice of rashnesse.

Therefore this affection, when it

is wary enough, is corrupted with
too fatall a confidence in it selfe,
despising all things with too great
a scorn, and lyable to the mischief
of pride: apt to boast, not careful
enough either to auoyd hatred, or
gaine loue, but running headlong
with a mad violence, vntill the in-
dulgence of fortune, and successe of
rashnesse be waikted, and no longer
able to beare him out. But where
this affection can keepe a meane,
growes vp into most eminent ver-
tue, and raises the courage onely in
that case, to value the dangers of
life and safety, lesse then the infi-
my of forsaking their duty, or be-
traying the cause of piety. But if
any man with that undaunted cou-
rage can ioyne meekenesse, and
haue the power to bridle choller,
(which commonly waiteth vpon
the strength of those mindes) he
is then a man of a most excellent
and accomplished society; and be-
ing awfull in Peace, shall by his
ability procure a reuerent feare,
and by his moderation a louing re-
spect

best from all that conuerse with
him.

There is another kinde of adu-
enture boldnesse, but more safe;
which may fall vpon spirits of the
best ranke; when they dare to
do things, not with their owne,
but others dangers. This, but in
some onely, doth almost in no-
thing agree with that courage
which wee described before; and
yet notwithstanding hath not been
enough to raise vnderferuing men
in fame and glory. None are more
holding to this boldnesse, than
Generals of Armies, and Physici-
ans; one by the danger of their
Souldiers, the other of their Pati-
ents doe attaine fame. And indeed
how many, not onely Generals,
but euen Tribunes and Centurions
are not hunted for fame by the
need of their Souldiers? A hard
condition of those common Souldi-
ers, whose praises must be all inter-
rupted by one man! Yet the policy
of men in that kind is excusable to
reuerence the Generals, by whose
wise

some, more than the strength of the Souldiers, the foes are sometime vanquished; and the Souldiers upon this condition are entertained that when soeuer the Common wealth needs them, they are to powre forth their Mercenary liues. But Physicians not by *Apollo* the Father of *Esculapius*, nor all the Muses, together with *Apollo*, can sufficiently be excused; those, I mean, who haſty in acquiring wealth and fame, loue not their Patients, as the ſanctity of their calling, and morall affection of humane ſociety doth require: but eſteeme them as Sacrifices to their owne glory, by a villany, which is ſafe, and therefore the oftner practiſed. They vſe ventryed and ſuſpicious medicines at the peril of thoſe, whom they come to cure; not content with the ſure rules of Art, and precepts of the ancients, but accusing antiquity, as if they would (if they may be truſted) inuent a new art vnder their owne names. If fortune this way doe aſſiſt their raſhneſſe, and the medi-

cine

cine given either for destruction or
 health (for they know not them-
 selves which) doe good either by
 chance, or the strength of nature in
 the Patient; they straight haue got-
 ten among the people a fame of cer-
 taine, and almost diuine knowledge;
 and many others by their deaths
 shall pay for the cure of this one
 man; while these Physicians doe
 then sinne more boldly and euen
 with the applause of dying men. But
 this Tragick boldnesse ariseth
 not from that disposition of minde
 by which courageous men (whe-
 ther valiant or rash) are carried
 vpon high vndertakings. For bold-
 nesse or valour is not to be terrified
 with a mans owne danger; and to
 fight in the behalfe of others, is hu-
 manity.

Contrary to this confident and
 vndaunted minde, is the timo-
 rous nature; which as sometimes
 it is carried vpon honesty, so most
 commonly it turnes to vice. For
 if it bee altogether ioyned with
 sloth, as losing security of any na-

rure, it then degenerates into the basest vices, and is altogether unfit for vertue, or for private or publicke businesse. But it is hard, vnlesse onely when dangers are at hand, to know such cowards; because that, knowing in themselves this base feare, they strue with diligence to hide the signes of it, and cunningly counterfeite bold speeches challenging (as it were) all dangers, when they see they are farre from them; but iniuries, affronts, and reproaches they can put vp as well as feare. They tremble at euery shew of threatening fortune, nor doe they strue to decline those evils, which they feare so much, by a valiant and constant endeuor, but by a deiected and ignoble way. They esteeme the vertue and force of euery man, although vntryed, aboue their owne. They hate all men, and yet admire them with a secret veneration, which is not onely against their wils, but vnpleasing to them. But when they may safely, they are very cruell; either to counterfeite courage,

nge, or that their base and narrow
natures are prone to reuenge; or
elie to prevent their future feare by
destroying them that might after-
wards threaten them. But their
countenances are kinde, and much
different from their inward cruelty:
so that you may thinke them like
quicke sands, couered with still
waters, but deepe and deuouring in
a storme.

But especially, where a Prince is
altogether of this timorous nature,
his Servants and Subiects haue iust
cause to suspect that softnesse of
mind, which seekes indeed to giue
content, but is not safe nor happy
either to himselfe or others. For e-
uen those men that durst insult ouer
the captiu'd disposition of their
fearefull Master, doe sadly at the
last suffer in satisfaction of contem-
ned Maiesty: and the Prince him-
selfe, though he suspect those, whom
his inbred cowardlinesse makes him
feare, though he giue them respect
more than is fitting: yet hee hates
those men, and sometimes breakes

out against them (letting himselfe loose wholly as it were) with a storme as sudden and violent, as before basely hee had yeelded to them. But to haue the Seruants and Subiects cowardly, is oftentimes of great moment to secure the Maiesty of the Prince. But then hee must not gouerne them with too gentle a hand, lest they thinke hee feare them: nor prouoke them by too harsh and vnseasonable commands, as altogether despising them; for a dangerous insurrection may bee made, euen of the most cowardly men; where euery man, in so generall a mutiny, is bold, not trusting to himselfe, but his fellows spirits.

But if any man be so borne to a fearefull nature, that yet notwithstanding by prudence and wisdom hee can acquire true valour; and where there is need of it, temper his naturall feares; he is not onely farre from basenesse, but worthy of exceeding admiration, that can change a weake passion, and most commonly

monly bad, into true vertue. A notable example of feare, ioyned with these strong vertues, in our fathers memory, was a great and renowned Souldier, to whom *France* in her warres did owe much. Stout he was of hand, and wise in counsell, yet at the very approach of fight, when the enemies were in sight; filled with a representation of the danger, his Body was so loosened, that hee needed a private place to empty himselfe both of his excrements and his feare: But when hee had recollected his spirits, so skillfull he was in marshalling his souldiers, and so couragious in fight, that you would doubt whether hee performed better the office of a Chietaine, or a common Souldier. At the end of his life also, his noble (though calamitous) courage proued to the world that such a pittifull feare may sometimes bee ioyned with true valour. For that tragicall battell of *Pauy*, where King *Francis* was taken prisoner, and the French lost their hopes

of *Italy*, was made more sad by the death of this noble Captaine. The day before this onerthrow, the King called a Councell, and, though himselfe were eager of fight, yet desired his officers to giue their aduice. This old man did exceedingly perswade the King to stay for supplies, which were already leuyed, and neere at hand: desiring him not to throw into hazard (especially at a time vnnecessary, and in a forraine land) the estate and welfare of *France*: that their consultation was not onely for the Kings honour, but his safety. There was in the Councell a hot young man, who, of a turbulent spirit, was fitter to begin than continue a fight. He alleaged, that nothing was more honourable than that the victory (of which hee doubted not) should be gained by fight; that the enemies would receiue too much honour if they should be feared by so great a King, and so chearefull an Army; that the Kings name had already frightened them, and the *French* horse would

would at the first onset tread them
under foot; he running besides this
old Captaine, said, It was no mar-
vell though an old man, and feare-
full, sought delayes, whose minde
was shaken with his vsnall feares,
and now was seeking a passage
through his guts. The old could
not endure the scurrility of so im-
modest a iest; but I (quoth he) see-
ing the King will haue vs fight, will
dye to morrow an honorable death
before his face; when thou, forget-
full of thy brags and rashnesse, shalt
by a base flight forsake that battell
which now thou hastenest on. This
sad Prophecie they both fulfilled;
for the young man fled basely from
the battell; and the other, through
noble wounds in the Kings fight,
powred out that life, which hee be-
fore had promised.

This wary and modest feare may
not onely bee ioyned to prudence,
but is sometimes a great part of it,
and very profitable in those men,
for whose too too forward and rash
spirits the Common-wealth might
smart.

smart. But those men that by this iust and wholesome Art can gouerne their owne mindes framed to fearefulnesse, are vsually adorned with a most milde humanity, and full of curtesie; and pious modesty will iniure no man; reuerencing as it were, euen in the basest and poorest men, the communion of minds and mortality. They are by this inbred feare, more troublesome to themselves then others. For secretly within themselves they labour by manly precepts to compose their sicke mindes distracted with terrours against their wils; but openly they neither thinke it seemely to confesse their timorousnesse, neither through the impulsions of their vnquiet feares doe they loue to manage any thing either of their owne, or committed by their friends.

The proud and sordid minds are different from the bold and fearefull; but borne as were, vpon the borders of them. Pride the tinder of worst dispositions, breaketh forth

forth diuers wayes in manifold and
hainous vices, obnoxious to all the
tortures of hatred, loue, and chief-
ly enuy. Perpetuall and trouble-
some are the vexations of those
men, which doe not so much strue
to gaine praise, as thinke it is alrea-
dy due to them. They easily sus-
pect themselues to be neglected, and
revenge in themselues with most
bitter grieffe, this scornfulnesse (as
they account it) of other men. They
know not their owne vices, nor the
vertues of others. And when men
are of this humour, faith, piety, and
whatsoeuer is sacred among men,
they value below their fame and
thirst of honours. And how much
soeuer succeed, nothing breeds their
quiet, but carries them vpon new,
and more distracting hopes: but
there is no greater affliction than
when Pride falls vpon a man of a
fearefull and effeminate minde.
Shamefastnesse and feare do then re-
straine his mad desires: and he in the
meane time with a concealed swell-
ling punishes himselfe. But this dis-

position is vnfit for friendship, and euery where vnpleasing; vnlesse sometimes when pride by the dull and fearefull mindes of the common people, is adored for magnanimity.

But minds that are base, and of a fordid lownesse, as they take no care for high atchievements, so they account nothing vnworthy to obtain their Lusts. They either sleepe in lazy Idlenesse, and the Lethargy of pleasures; or else gape after wealth with an afflicting desire, that cannot vse it when they haue it. With such commotions are these abiect minds vsually troubled. If for a time they be raised with high projects, and seeme to follow reason, yet straight they are benumbed by their naturall sottishnesse, and wallow in their former basenesse. Those that are sunke in this disposition, are not borne to beare rule: nor yet are they very fit for obedience; for they repine at other mens vertues, which they indeed doe neither loue nor conceiue; and therefore seeke
for

for a kinde of freedome, in which quietly, and without the cheeke of any man, they may enioy their own base and narrow affections.

But we doe sometimes fauour vices, and giue them the names of those vertues which are neare to them. So rashnesse is honoured for fortitude, and pride adorned with the name of an erected manly nature; and this base delected humi- lity puts on the colors of humanity, and that simplicity which is taught by true Philosophy. But wee commonly censure no dispositions more iniustly, than those that are open, and apt to doe things like rash- nesse. For vpon such men, as if they forlooke modesty, the brand of le- nity is stucke: and on the contrary, dull and close mindes doe among the people carry an image of wise- dome; wee censure them both a- miste, but not without some shew of reason. But open and active wits are neither fit for secret malice nor deceit, nor for the most part filled with that malapartnesse, and other
[vices,

vices, which they may seeme to make shew of. For in such men a desire of sudden speaking, and harmelesse iesting is more predominant than any malicious intent. They scarce brooke idlenesse, still seriously intent vpon some action, whether great or small; so that this kind of diligence doth vsually shake off those sordid qualities, which commonly grow vpon slothfull mindes. They cannot spare their iests, though against a friend, but the present delight more than any mans wrong is sought by them. They are gentle, not onely in admitting friendship, but continuing it; and are not hotly led by that pleasure which flatters most men (as new) in the beginning of society or businesse. Whatsoeuer they take in hand, if they doe not exactly perfect it, yet somewhat and that pleasing, out their owne Genius, they will bestow vpon it; especially since what they doe, is not wrought with anxious labour, but excels in the grace of facility; as if brought
by

by natures owne accord to its proper *decorum*. And if in learning they write any thing, they offend not the Reader with an opinion of too much paines; for the readers doe almost seeme to partake of the labour with those Authors, who are knowne not, without much watching and trouble, to force in their sentences and words.

Contrary to these dispositions, which are not at all disguised, but alwayes (vlesse it very much auails them to conceale) by an ingenuous confession betray their actions, are those natures, which by a ponderous secrecie, like to wisdom, doe hide their intentions and desires. To these men many without further tryall doe allow the name of vertue and industry. For it is a great shew of wisdom to speak sparingly, and by prescript; to bend the brow at euery mention of vice; and to affront or iniure no man, at least openly or of set malice. And lastly, what can come nearer to the image of an ample Soule,

Soule, than to seeme by a deepe and
continnall commerce to talke with
wildome? For so would you thinke
those men composed, which are gi-
uen to the forenamed quiet and so-
litude. But this flow and graue
tranquility has many lurking holes,
into which it receiues vices also,
whose very names he cannot heare
publikely without the signes of
shame and horreur (for they haue
tender foreheads, and not reserved
like their mind-s.) That silent and
imprisoned Army of cogitations
cannot alwayes be intent on the stu-
dies of industry and true verue. For
as the heats and desires of all men
decline from labour to the sweet-
nesse of pleasure, so especially theirs
doe, as being of a more soft and ef-
feminate nature. Hence comes it
that this often and idle solitude re-
presents unto their mindes all man-
ner of pleasures and of vices: in
which filthy contemplation they
therefore more securely rest; be-
cause there they can freely bee con-
fession only to themselves, and o-
penly

penly, with piety, not very laborious, yet enough to gaine the credulity of others, adore vertue. But yet doe not thinke that they are alwayes intent in the speculation either of wisdom or vices; for, for the most part, those slow mindes doe therefore sticke, because they finde not fit matter of discourse; and in the meane time by their countenances, their silence, or (if thou wilt) weightinesse (which as the grauest of men; so the dullest of Cattell doe expresse) they gaine the estimation of integrity and industry.

There is another kind of disposition which containes in it almost all these, how different soeuer, with a wonderfull, but not laudable variety. Yet a braue disposition it were, if nature had allowed it a bridle as well as spurres. And that is of men that runne into the extremes of whatsoever their affections lead them to. If they would bee Religious, presently as if it were not lawfull to interpose any recreations among those holy duties, they put on

a mortified face, brooking no remission, and a looke of such holiness as cannot last. They are proud Censurers of other mens liues, and measure all mens honesty, by their owne sudden severity. Then they shake off the pleasure of their old friendships, and cannot brooke innocent mirth, which wise men mingle with their cares, as an helpe either to forget them or overcome them. Anone, when the strength of their mindes is broken by too much intention, when they begin to be weary of this rigid piety, which they so vnadvisedly followed; not by degrees, and ordinary turning tides (as it were) but like a torrent turning backe, they run againe to their former course of riot. Then they let themselves loose to pleasures as immoderately, as before they had forsaken them foolishly; then they hate the very name of severity, and with all manner of iests scoffe at the professors of that rigid piety, which themselves haue lately left. While they are thus busied;

ed; behold, religion comes vpon
them againe, and with a sad repen-
tance driues away that wanton-
nesse; vntill they begin againe to
repent themselves of that repen-
tance. Nor are these frequent and
immoderate changes onely in their
religion; but in all things else they
erre with the same heat. From most
entire loue they are carried (as it
were with a whirlwind) into ex-
tremity of hatred; sometimes im-
moderate in labour, sometimes
nerue-lesse in sloth; so in their loues
or lusts, and whatsoener else can
firre vp contrary motions in the
minds of men. Nor can they go-
uerne their speech and silence; if
they be taken with a heat of speak-
ing what company soener they
come into, themselves haue all the
talke, and are onely heard: By & by
when that mirth forsakes them,
which made their minds so ouer-
flow with talke, they sit in a sad si-
lence, & as if collected into a discourse
within themselves; so fixe their eies,
that they scarce know those that
are

are present, nor heare when they are asked questions; an equall offence on both sides to the sweetnesse of humane society, where to speak opportunely, and to be silent onely by turns, is allowed by manners.

But the cause of so great an error in those men, is an inward kinde of sweetnesse; by which they suffer themselves wholly to bee swayed, and as that guides them, they move or follow. That motion, vpon what matter soeuer it carry them, how full soeuer of cares and labour, yet presents it first to their mindes in a most pleasing shape; and ouercoming their minds with a sweet and pleasing violence, carries them away, and forces them to beleue it in all things. But when that show is vanished, and that mutable and fugitive sweetnesse is turned another way, they streight follow it. For they are not onely impatient of labour, but of pleasure it selfe, as soone as that inward flattering temptation is gone. But this is a signe of a weake and impotent iudge-

judgement: a mind formed for vertues, but 'tis onely for the beginnings of vertues: not stable either in faith, or friendship; but every where so vnlike to it selfe, that it is distasteful. It can neither command it selfe, nor deny any thing. But it is a sad fate, and ill for the people, when men of this vnhappy disposition, exempted from the lawes of feare or modesty, are borne to

a Soueraigne dig-

nitie.

The

The twelfth Chapter.

Of amorous dispositions. How those affections are tempered, and sometimes changed by Fortune, and diuersitie of conditions of life.

BVt in reckoning vp all the affections of Mankinde, it were against reason and humanity to forget Loue, which reighning in all breasts (except they be altogether barbarous) claimeth notwithstanding a more neere iurisdiction ouer some, and filleth them more with cares. Loue is a sweet and restlesse desire to be liked by them, who either by chance, or by their owne vertue, or by our error are liked by vs; and so creepes vpon vs from those ambushes, as it were, that we sooner perceiue our selues to be in loue, than we thinke vpon the way of louing. It were not hard in the be-

beginning to shake off this load, if it did not by degrees and sweetly assault, so ensnaring those whom it catches, especially vnexperienced men, that they suppose it were inhumane, barbarous, and inconuenient to themselves to shake off by a rough severity the sweetnesse of this flattering mischief. But there is nothing more excellent among men, than this affection, if it be rightly gouerned. For it sets a certaine curious glosse vpon all vertues, and sometimes excuses euen vice it selfe. Vniustly doe seuer men accuse Loue, and paint him in a loose and feeble figure; when there is nothing more sincere amongst Mankind, provided that kee burne in iust limits, and those raised by vertue, and fire not with an vnlawfull flame where he is forbidden. Nor is this sweet desire stirred vp onely in young men, and in men of middle age; but boyes also in their harmelesse yeeres, that you may know that this flame is rather born in worthy
breasts,

breasts, than lights by chance vpon them. And because boyes and youths are lesse able to gouerne themselves, and moderate their cares, although superfluous: therefore loue in them breeds a greater and more anxious care. And from hence their mindes are raised to archiuevements that are high, and aboue their age; as if by that experiment they would proue to themselves, that they are worthy to be beloved. A young youth that went to Schoole, was by his careful Schoolmasters, often admonished to learne his booke; but the booke was hatefull to him, that loued play and liberty. A Noble Lady by chance came to that Towne where hee liued, with two of her daughters that were Virgins; and because there was acquaintance betweene the two families, this youth was brought by way of visitation to the Ladies lodging. Hee began immediately to admire one of the young Gentlewomen, then he had discourse with her, and in conclusion,

on,

even the same day, to fall ex-
actly in love with her. Then first
his simple and free minde began to
be enthrall'd with cares. The next
day hee goes againe to the place,
where he receiv'd his vnfelt wound
and by prolonged discourses so fed
his malady, that he grew worse and
worse. For on the third day the
Mayd with all her company going
out of Towne, left this youth scarce
a living Soule. And hee, poore
wretch (robbed even of that ease)
was forced to conceale his flame for
fear of being chid by his Father,
or mocked by his fellowes. After
long consultation within himselfe,
he judg'd no course better for him,
than wholly to apply himselfe to
bookes; for so hee thought hee
might gaine his Father, and in re-
compence of so great a diligence in
study, obtaine from him a time of
recreation. And as a reward of his
labour, he had resolv'd to get leave
of his father to goe to a faire City
not farre from thence; and that was
in which the Mayd dwelt. His
Schooler

Schoolemaſters and fellowes began to admire his exceeding diligence and often demand from whence ſo great a change of mind ſhould proceed, and loue to learning in that youth, who not long before did disdain the very name of it. For in the morning he would riſe to his book before his fellowes, and was often bid, before he would goe to play. The heat of his loue, which cauſed this diligence, did make both his labour ſo eaſie to him, and the Muſes ſo ſweet, that, before he was aware, he was taken with a loue of them. Afterward (as in that age it often happens) when long abſence had made him forget the young Gentlewoman, and his hot loue, and eager deſire of learning did ſtill remaine in him. And hee following the liberall ſtudy, came to ſo high a proficiency in learning, that all the Muſes are much indebted to him.

But Loue a ſtubboꝛne malady and not to be cured with that facility, that other affections are, vnleſſe

he be strangled in the first motion, is
 hardly removed by any means but
 length of time: that so wearied, it
 may expire. For while hee is in
 his course, he findes somewhat al-
 wayes to encrease, and aduance the
 power hee holds. For if the Louer
 through all his griefes and melan-
 cholly thoughts haue but arrived
 at some success; he would thinke
 himselfe too cruell to himselfe, to
 banish vtterly so sweet a delight
 from him. But if a more cruell for-
 tune doe either too long deferre his
 hopes, or altogether take them a-
 way: then also his griefe pleases
 him, and hee minds pitting it selfe,
 and with sighes reuoluing the cause
 of his calamity, melts in the plea-
 sure of so delicate a seductiue. But
 that Loue which is hid, is most
 lasting: either where both the
 parties are secretly agreed, the
 very sweetness of the secretiue
 doth then please them: or where
 the Loue is not mutuall, and one
 onely suffers, who with secretiue
 endures his wound. Nor doth the

violence of this affection grow only between the different sexes; for *Socrates* loved *Alcibiades*, and *Lycurgus* thought it no ill discipline to ordaine that euery youth should haue his Louer. The chastity of nature leading men to iust and braue Loves, lookes not at all at that difference; and you shall see many of the most honest men tormented with a care (or to call it rightly) a loue of some young men. And this loue is a certaine tye of beneuolence, more hot and violent than to be called friendship. We haue then a perpetuall desire of instructing them; continuall wishes for their safety and Glory; fear for the successe of whatsoeuer they doe; and thinke alwayes that fortune, how lauish soeuer shee be in her fauours towards them, doth not recompence their deserts. That also is a fierce and restless desire, which strives for vncertaine ends to winne beauty of the different sexe. But yet thinke not but that examples of most pure chastity may continue
be-

tweene different sexes; although the thing so full of danger, doe oftentimes deceiue them; and they themselves by little and little (ere they bee aware, or against their wils) doe loue otherwise then they either thought or wish'd to doe.

But the mind of that man, whom Nature molded for a lower, is mild, expressing in the very countenance modesty, and simple vertue; of a great but mercifull spirit, not hard to be entreated to spare supplyants, and contemne reuenge; exceeding penitent when he himselfe offends; a great louer of offices of humanity, impatient of idlenesse and all occasions of sloth, vnlesse forgetting the great benefits which he hath received from Nature, he corrupt the felicity of his disposition with lasciuious wantonning, and so idlenesse.

It were a vaine thing to desire to runne ouer the whole variety of nature in humane dispositions; those which we haue here set downe, are as the chiefe Springs, from whence

rimolets flow either to vice or vertue; that by the knowledge of them you may vnderstand what men may be gouerned; who are fit for friendship and society, who are to be feared, and who for their flout or lenity not to be regarded. For honesty and knauery, dispositions of true or adulterate wisdom, free and narrow minds, and whatsoeuer is eminent in publike and private affaires, is by this fortune of affections distributed to Mankinde. From this contemplation of mindes, vertues and vices shall iustly be rewarded: for vnlesse we curiously looke into these secrecies of nature, a turbulent disposition will often make it selfe appeare a valiant and vigorous spirit: a dull or vaine minde will challenge the estimation due to gravity or true eloquence: and on the other side, vertue wil lye vnknow, & at the first sight by the opinion or shew of some vice, be vniustly depressed below that honour which is due to it.

But a disposition which is much reserved and hid, cannot be discovered

vered without a long and prudent search. Therefore those, who by the first appearance censure the manners and dispositions of men, do intangle themselves in most fearfull errors. For certainly, as in the art of fencing nothing is more dangerous than to fight with him that is squint-ey'd (for you can scarce conjecture at what place hee aymes his stroke, his eyes seeming to turn the contrary way;) so he that will deale with those men, who either by art, or the benefit of countenance can hide their dispositions, must long and strictly deliberate within himselfe what opinion to hold of them, lest if hee esteeme too cruelly or favorably of them, he himselfe doe first rue the rashnesse of his opinion. The face especially doth often deceiue vnexperienced men.

How many of a fierce and formidable countenance haue beene unjustly auoyded, as enemies to humanity, whom as soone as euer thou copest withall, the lenity and sweetness of their conuersation will turn

thy opinion quite contrary? Others by the garbe of their persons, and curiosity of gate thou wouldst imagine to be compos'd of pride; who notwithstanding either by nature or innocent custome have bin brought to it; and vnder this disguise retain a disposition most milde, gentle, and shaped to all the lawes of humanity. There are those on the contrary, in whom, besides a person adulterately formed to the shew of vertue, thou canst finde nothing to be beloued. Sometimes a countenance betokening quiet lenity doth hide a wrathfull and tragicke disposition; sometimes vigorous eyes haue a Soule quite contrary; last of all, vices doe lye, as it were in ambush, vnder a slight seeming-tincture of those vertues, from which they most degenerate:

This great and troublesome knowledge of mindes cannot altogether bee defined by præcept, nor otherwise acquired, than by the long experience of that man, who hath improued himselfe in this art, not
onely

onely by his prudence, but his frequent errors.

But especially take heed that by one vertue or vice you doe not in generall censure the whole minde and disposition of a man. For many are borne with so happy a towardlinesse to one kinde of discipline, that as long as they are conuerfant in that, no tokens of prudence and industry are wanting in them: but in other things they are so foolish and absurd, that they scarce seeme of a sound minde; others haue one particular blemish in such a sort, that being wondrous discreet otherwise in their whole life, they seeme to deat onely in one part, or one study. Nay you must not iudge, by the sweetnesse and elegance of their society, and conuersation it selfe, of their wit and wisdom. For oftentimes in daily conuersation men of a narrow minde are lesse offensive than those whom the greatnesse of a chearefull nature hath made more carelesse; whilest they being diffident, doe fearefully set a watch vpon

on themselves; or perpetually study (as being not capable of greater matters) how to frame themselves to a fashionable behaviour: but the other of a more capacious nature, do either neglect such vulgar things, or else carelessly admit some vices as attendants vpon their vertues.

But it is not enough to finde out this diuersity of humane minds, as nature onely hath stamped it. There is another thing beside, that may either perfect or change a disposition: namely, their estate of life; either that wretched condition or high dignity, to which euery man either by chance or his owne vertue cometh. How many, that were borne to a right and milde disposition, haue by the fault of too much felicity corrupted their natures? How many high and vigorous minds, which, if fortune had suffered, had growne to be examples of all vertue, oppressed by lasting poverty, and cruelty of fortune, haue at last forgotten their owne worth, and degenerated into affections quite

quite contrary? *Athenion* in his behaviour a publike example of honesty, as long as in the Vniuersity with thinne dyet and meane cloathing, he declaimed for Vertue; hauing once gotten the Soueraigne power, did straight, together with his poore cloathes, put off his Philosophy. *Abdoleminu* hauing long bene vsed with his owne hands to get a living by dressing the Garden, when hee was elected to the Kingdome of *Sidonia*, wished that hee might beare his royall fortune with the same modesty and moderation that he had borne his pouerty. Now therefore let vs consider also those affections, which by the condition of fortune, or manner of life are added to men; and oftentimes doe kill those manners which the simplicity of Nature oppressed by no calamities, or intice by no temptations, had bred in them.

THE

The thirteenth Chapter.

That there is a difference betweene the Dispositions of tyrants and lawfull Princes : and againe, betweene those Kings, who come to their Crownes by right of inheritance, and by Election. Of the dispositions of Noblemen gracious with Kings.

THose people, who subiect themselves to no Scepter, though they abhorre the name of servitude, yet doe not enjoy true liberty. For they must needs elect Magistrates, to whom they give jurisdiction over themselves; and the publike power, which they glory to be in the whole Nations, is adored in a few men; so that in those Countries, where you would think all did reigne, the greatest part are Servants; a secret law of things dispensing so the frame and order of the world, that by the nerues of
one

one head (according to the rule of the Deity) many members should be governed. This spirit of Government, which loves to reside in a few doth more plainly shew it selfe in the Aristocracy, but most of all in a Monarchy, where all the power is in one. But that height of power, to which God by a secret instinct has subjected Men, was not ordained for their sakes, which possess the dignity, but those that are subject to it. Therefore when Kings have abused their dignity according as their pleasures and ambition swayed them; or the peoples ignorance hath not understood their owne commodity, the name of Kings hath oftentimes grown hateful, & Monarchy with much blood and slaughter hath beene banished out of many Countries, and againe restored.

All those Common-wealths that flourished, heretofore, had Kings at the first. But they being expelled by those that understood not true liberty, either the blind popular govern-

uerment succeeded them, or else the rule of the Nobility; that is, many Kings in stead of one. And as a member, which by violence is put out of ioynt, cannot be put into ioynt but by violence againe; so those Prouinces, which by this meanes had cast off the best forme of gouernment, could not againe, vntill they had cruelly payed for that error, be restored, and reduced to their first right state. For in those Common-wealth, some citizens swelling with ambition, had either by armes made their names great, or by the peoples error engrossed too great and too little offices; or else had seized into their owne hands the strength of the Common-wealth, and called themselves Kings. But they growing fierce (as it must needs be in a new and hated State) did so pollute their reignes, which they by treason had gotten, that the people for their sakes thought worse of Kings, than euer they had done, and the name Tyrant, which was once an honor.

honor to all Monarchs, became a word of hatred, & publike infamy.

But hee that will consider those affections which Kings by the greatnesse of their dignity do nourish in them, must not esteeme alike the state of all Kings. Those different wayes that bring them to their height, doe cause different mindes in them: and those that reigne in a new-sealed Monarchy, doe carry themselves in another manner than those who safely, and by the peoples wishes reigne over a Nation long accustomed to that government. And different also are the minds of a King crowned by Election (as in *Hungary, Denmark,* and the *Roman Empire*) and such a King as reigneth by inheritance, and possesseth that state which his Fathers and Grandfathers held before him. New kingdomes not well established by time nor the constancy of the people, do fill their Princes with continuall suspicions. They flatter the meanest subjects, and leave the Nobility, especially whilest

whilest they thinke themselves are
feared; and daily consider with
themselves that their estate, not yet
settled, may by the motion of for-
tune as easily be over-throwne as it
was raised. Nor are tyrants onely,
that came uniuersally to their crowns,
disquieted with these thoughts, but
those also who are lawfully chosen
ouer such Nations as haue not been
accustomed to the name and autho-
rity of a King. But this feare is
greater in Tyrants. For if they haue
subiected a Common-wealth, they
feare the Nobility, as men that will
vindicate their lost liberty, and
loath to serue him who lately was
their equall: Or if they haue inuad-
ed a Monarchy, and expelled the
true heires; with a continuall care
and vexation they suspect and feare
the peoples hearts, as inclining to
their ancient Lords. Therefore they
dare not trust their friends, be-
cause being priuy to their counsels,
they know also the meanes which
way their Kingdomes may bee un-
dermined; and expect fidelity from

No man, since themselves haue violated it. But in open show, and with a garbe put on of set purpose, they seeke occasions of doing curtesies, and ambitiously affect the same of integrity, and loue to their Countrey. They are exceedingly liberall to the poore; great punishers of those vices, of which themselves gaue example; and lastly, either Authors or restorers of the best Lawes and publike buildings for ornament of the City; to decline by those meanes the present enuy, and infamy of posterity.

In this manner a Tyrant is either bad by the fault of his condition, not his disposition: or else is good by necessity. His minde is wonderful austere, his countenance wilde, his thoughts ready vpon all occasions, especially those occasions which he feares; true pleasure hee doth not know, but is led with a hope of it; and with vaine pompe sweetning his inward cruell cares, hee doth as it were couzen his own minde. But a lawfull King either by
cle-

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cle-

election or inheritance, confident
in the right of his royalty, doth not
so descend to base feares, or wicked
preuentions; although perchance
he fall vpon turbulent times, and
Subiects, and whatsoeuer else a
Tyrant feareth. But those Princes,
which owe their fortune to electi-
on, whose royalty continues not
in their family, being as it were,
priuate men in one respect, name-
ly as they consider their posteri-
ty, doe seldome with their whole
care and endeauour so much pro-
cure the publike good, as those
Princes which receiuing the King-
dome from their Ancestours, strine
to adorne it for their owne Posteri-
ty. Therefore those cares which
are due to the publicke, they be-
stow vpon their domestick affaires;
in a piety which may be excused, if
they can fitly diuide their thoughts,
and looke both wayes, so to re-
member their family, that they
forget not their publike charge.
But if by chance they hope or de-
sire to preferre and of their owne
blood!

bloud to the succession, then by rewards and curtesie the peoples suffrages must be bought; Force must be omitted, and Maiesty it selfe layed aside. So by an hidden and troublefoule care his minde is a Seruant euen to those men, by whom in publike he is serued and adored. In such cares oftentimes for their priuate family, is the industry of those men taken vp, who for their Heroicall vertues, did before sceme worthy to weare a Crowne.

Many times they decline to the worse part, corrupting their manners, exercising with reuenge their ancient hatreds & emulations; when not forgetting who were before at dissention with them, or who wererosse in voyces to their election; their new power, noyer able to governe and containe it selfe, doth swell onely with desire of reuenge. But if they be troubled with none of these mischiefes, yet for the most part they are ambitious to doe strange and wondertull things, and

and by them to renowne themselves and their times to Posterity. These high desires may as well bee inconuenient as profitable to the Common-wealth. For as in Apples and Berris too early and forced ripenes is onely pleasant because of the nouelty of it; but the trees themselves by such forced manuring, and vnseasonable heats, after this fruit is brought forth, doe presently decay: so in publike affaires, especially the greatest, a certaine order is to be obserued; and those who peruert or præcipitate those affaires, doe seeme, as it were, to kill the Common-wealth. Yet notwithstanding elected Kings, almost in all ages, burning with desire of a lasting fame, haue either raised Warres abroad, or sought to innouate something in their owne Realmes; to gaine a name by their owne boldnesse and the danger of their men; and perchance valuing it at that rate. Few of them, with *Stephanus Battorius* the King of Poland, doe measure their actions not by

by their owne profit, but the welfare of their Countrey. There is a saying of his extant, worthy to expresse the brauery of his disposition; I will make the world (quoth he) vnderstand how much a King chosen for vertue by the consent of a Nation, is better than he, whom right of succession thrusts vpon the shoulders of vnwilling people.

But those Kings to whom most truly this name of Maiesty belongs, who leaue to their children that perpetuated honour which they received from their ancestors, & now owing nothing to the peoples voices, from whom all came at the first, may seeme borne to reigne with another *Genius*. But to search out this disposition of theirs, that oweth it selfe onely to God, may perchance be too sacrilegious a wisdom. Nor is it lawfull for us to pry into those affections, which the power of Heauen hath inspired into them for governing of the world, for alterations of states, and managing the fates of Mankinde.

Some

Some that are curious may perchance enquire whether it were better for Kings to beginne their reigns in their childhood, so accustomed to that greatnesse, as a thing borne with them, than to grow vnder the reigne of their Fathers or kinsmen, and afterward receiue their great inheritance; whether a quiet and obedient people doe soften and spoile a Princes disposition, while his power has a free swinge; or rather that loue of the Subjects doe not endeare the Prince his affection to them, as the master of a family to durifull Seruants. Lastly, if a lawfull Prince, by the peoples ill affection toward him, be forced to fight for his owne right, whether after the victory he will reigne cruelly, showing an hatred and contempt of them; or rather striae to appease them by a mutuall respect, or remembring the hast dangers to be such as may returne more heauily vpon him. Arguments and examples are not wanting on both sides, (which in the changes of humane

af-

affaires) although proceeding from the same causes, have not alwayes found the same events.

But it is in vaine to search into these decrees of heaven: let the Kingly height not be touched with curious cogitations, but pryed into onely with adoration, as the secret mysteries of Religion were: for it is pitty to wish for good Princes, but to condemne bad ones is unlawful. And seeing moreover that they do not so much governe themselves as giue way to the Fates leading, (who by their affections doe ordaine the declinations and growth of States) all art and wisdom that lookes into their Genius, and conjectures of it, is oft deceived.

The first step from this great height is the condition of Noblemen. Either those whom Kings chuse for Counsellors to share with them the cares of the Commonwealth; or those who by a great and entire tye of loue are endeared to their Kings. Through both these as through the mouthes of rivers which

which discharge themselves into the great Sea, are the desires and hopes of the people carried. But they, being advanced for different respects, haue different wayes and dispositions. Those therefore who by their flower of age, or high birth or sweetnesse of behaviour, are highly endeared in Princes Fauours haue for the most part minde bent to please; which although denye to their own affections, they square according to the disposition of their Lord. This is indeed a wonderful kinde of seruitude, and full of subtil art; hiding sometimes a base and abject minde, sometimes a free and bold disposition. Sometimes to follow pleasure, to sport with least well, is as v. sefull to them as the greatest labour; Nay euen to exercise a kinde of State ouer their Princes, and almost reigne (but not too long and wantonly) doth more kinde the Princes affections to them, who desire as well to be beloued, as to loue. For Lords that are advanced to that slippery height of fa-
hour,

hour, if they know their Prince to
be of a soft nature, not brooking e-
nough a continuall vse of the same
pleasures, must sparingly bestow
their pleasing looks, or iests, or
whatsoeuer in them is delightfull
to him; dispensing them in so pru-
dent a manner, that affection stir-
red vp often and by intermissions,
may neither breed a loathing, nor by
neglect and obliuion be blottered out.
But if the Prince bee easie and apt
to change often his affections and
favorites, but wheresoeuer hee ap-
ply himselfe, his loue as it is short,
so is it blinde and vehement: The
favorites remembering that they
are now in a high tyde, but shall
shortly returne to their owne Sea,
doe make most greedy vse of their
felicity. For they are not afraid by
importune suits to weary this af-
fection of the Prince, which ymene it
is timely taken and made vse of,
like wines, which last not, it decayes
and perishes of it selfe.

But farre different wayes are to
be taken with those Princes, who
lose

lose not themselves in a torrent of
affection, but to that sweet nature
of nature, which makes them love doe
io reason also. For this affecti-
on being true (and so) and p-
(as they deserve it) as it can never
die a thing, so ha a wayes pow-
er to doe something. Nor must you
rob alowther that tree, but rather
with choyle the fruit of it, which
will grow againe for you. There-
fore the Favourite of such Prince
doe wholly apply themselves to
them; and neuer forgetting their
Majesty, doe alwayes in their love
gine due obseruance, modestly
their freedom of speaking or ad-
uising, and often consider that they
are Princes, than that themselves
are Favorites. Those Favorites as
is their first care, to hold vp them-
selves in that height of grace, so al-
wayes make it their second end
now to raise Estates, to get Office
and governments; that if they do
remoue from that height of fauour
yet they may still retaine some hap-
py monument of their forme
pow

power, and a stay to their after-
life. But those, who forgetting
themselves, and too much trust-
ing to their fortune, in prodigall
riot doe consume all the wealth
and reuennue of that rich fauour,
are worthy of a poore old age, and
then in vaine to repent themselves
of their vnseasonable and ill acting
so high a part.

Those Favouritees also must vse
care caution, which, if they neg-
lect it, doth sometimes ruine them;
not to preferre themselves before
their Prince in any thing in which
he either desires to excell, or thinks
he doth. If he loue the fame of poli-
cy, eloquence, valour, or the art of
war or hunting; let him yeeld, that
knowes himselfe to excell at it; for
since the Prince should be fired with
ambulation, that may not only ex-
tinguish the fauour, but draw on a
small & heavy displeasure. For ma-
ny times the Princes mind (with an
ambition not small, but more than
the thing deserves) is desirous of fame
in such matters, and takes it heavily

to lose the prize. There is no certain way for those Lords to gaine their Princes affections, than to seem admirers of them; but it must be done with art, and so as may gaine beleefe; for all doe not lye open to the same flatteries. Euery Prince who either is conscious of vertue in himselfe, or swelled with vaine credulity, either may be, or lones to be deceived by those arts; so many men striving to please and praise them doe quite overcome their modesty, and make them beleue great matters of themselves. Another great way of gaining their fauour, is to seeme to loue them, some *Penus* (as it were) insinuating an officious grace, and requiring from them a requitall of affection. That man is yet allue, and enioys the height of his fortune, who by such a happy accident encreased the loue and fauour which his master began to beare him. The King by chance with a fall from his horse bruising his side, fell into a Feauer, this Lord with a sad and astonished countenance

nance watched all night without sleepe by his masters side. Whether it were art or piety, he so wrought vpon the Kings affection, that none was afterward in greater grace with him.

Nor can we say that the disposing of so great a felicity (which some few onely can enioy, hauing so many rivals in compassing that happy fauour) is only in the hands of Fortune. For as Fortune alone doth bring some men into Kings fauours, so many of them for want of art and wisdom doe fall againe from that height; so that it may be said to be in Fortunes power, sometimes to raise men to it; but of prudence to keepe them in it. But it is therefore a more fearefull thing to fall from that happinesse, because hauing beene once admitted into the Sacrament of so high a friendship, they can hardly fall from it, but they fall into hatred, or at least a kinde of loathing; for some doth not so often vse to dye of it selfe, as to be killed by a contrary affection.

But those Noblemen, by whose hands Princes doe mannage the greatest affaires of their Kingdoms, to whom they trust their secret counsels, and the ordering of foraine and domesticke affaires, doe commonly temper the strength of their dignity after another way; as namely, so to draw all the deepest and greatest cares of the realme into their owne hands, and so to appropriate them to themselves, that they stand not in so much need of their Countrey, as their Countrey does of their Service. And this they attaine by a perpetuall diligence in those affaires, and removing, as farre as they can, not onely others, but even the King himselfe from the knowledge of them. For they may safely manage all things when the Prince is plunged either in ignorance of his owne businesse, or credulity toward them: But these men being ignorant of their owne fame, doe as seldome almost heare the truth as Kings themselves. For although they be infamous for extortion or pride, or any other wic-

kednesse, and so generally spoken of by the common voyce, yet themselves many times know nothing of it, vntill being ouerwhelmed with the weight of them, they beginne at the same time to feele the hatred and punishment too. Their countenances for the most part are composed of grauity; accessse to them is not easie; therefore discourses are short, shewing much businesse, and a kinde of Maiesty. Among these there are some few, whose lookes are neither confused with businesse, nor swelled with pride. These are worthy of high praise indeed; nor are the other to be condemned, who fashion their manners according to their dignity and Fortunes. For this high Maiesty, aboue the vulgar pitch, is sometimes necessary in those men, by whose hands Kings doe manage their greatest affaires: especially seeing the difficulty of accessse and conference begets a reuerence toward them; whereby the mindes of common people are bridled:

for the people commonly do either
fear or contemne. But that asper-
ity of a strict countenance, whether
it be disdain, or a true valuation of
their power, may well be forgiven
in them, who for a reward of all
their weighty cares, haue this espe-
cially, as a token of honour and re-
spect. Besides being worne, as it
were, with continuall trouble and
businesse, they cannot alwaies put on
the same countenances, or look with
a cleare and vchanged visage.

But if that power and ability to
helpe or deceiue, doe fall vpon im-
pious minds, who intent wholly vpon
their owne profit, neglect the
publike safety: then although in
their wickednesse they counterfeite
vertue neuer so subtilly, (as if neg-
lecting their owne domesticke af-
faires, they were carefull onely for
their Prince and Countrey,) they
turne notwithstanding all their bu-
sinesse that way, which tends to
the preleruation & increase of their
own dignity. If they can help them-
selves while the Kings estate is trou-
bled:

bled: while with all diligence they seeme to cleare it, they doe but in-
uolue it into more difficulties, and
throw it into darke perplexities.
But if in a quiet kingdome they can
more securely reigne, then of neces-
sity they hate all commotions, and
will rather suffer the peace of their
times to continue, though growing
in the seeds of a euill, and perchance
to the ruins of posterity. Lastly, the
same desires which possesse elected
Kings, doe commonly feed these
Statesmen: both of them holding a
sudden transitory power, which is
prone at all to descend vpon their po-
sterity.

Who therefore can chuse but ad-
mire those men, which in so great
a place can keepe integrity, and re-
member true veritie, when it lyes in
their power to offend with so much
ease, and so much advantage? Some
such in euery age, to the releefe of
mankind, haue come vpon the stage
men serueto themselves, of a white
and innocent honour, ambitious of
nothing but the publicke good. But

the goodnesse of these men: many times cannot keepe them safe from enuy. For by the very slipperinesse of their dignity (vpon which few are strong enough to stand) and the vices of their fellowes, their vertue oftentimes is wronged; and detracting tongues will neuer leave those eminent places in which they may finde matter of railing, sometimes iustly, but neuer without suspicion.

But glorious is the fruit of such a dignity: that being safe, and out of their reach, they see the enuy of other men against them; and those men forced to giue them respect, whom they know maliciously bent, hiding their emulation, and strining to expresse loue. For such enuy ioyned with admiration, and stirred vp onely against felicity, doth yeeld (I know not in what sense) a kinde of ambitious pleasure to those men, against whom it rises, as putting them in mind of their owne greatnesse, and the basenesse other men.

But

But they have another, and farre
 more excellent prerogative in go-
 uerning the Common-wealth, that
 can lend a helping hand to brave
 and vertuous men, whom poverty
 or some other calamity doth keepe
 downe, and be ready, as it were,
 to ayd distressed nature. Which
 thing as it becommeth them to per-
 forme, so can they not leaue it vn-
 done without suffering of punish-
 ment in themselves for it, as secrer-
 ly chidden by the indignation of
 good men, and upbraided by the
 image of vertue daily complaining
 within them. For seeing they did
 deserue to be aduanced for this ve-
 ry reason, because they either are or
 seeme to be men of the ancient and
 prudent industry, why should not
 they acknowledge men of that ex-
 cellent quality, and dearly loue those
 that are of kindred with their owne
 dispositions? Nor are they ignorant
 which they be, or where they may
 be found. For as all other liuing
 creatures, vntill they bee stark
 blinde, can see and know those

that are of their owne kinde: so these men being of so cleare a sight, of so eminent and full a iudgement, cannot chuse but finde out, without mistaking, men that are of kindred to their owne excellencies. And let them not say, that they are oppressed with the multitude of such natures, and that neither themselves nor the Common-wealth are sufficient to provide for all of them; it were well with Mankinde, if there were so great a plenty of excellent soules, that, when all publike affairs were committed to them, some would be still left flowd by God vpon the world, as it were, for no action or employment. But Mankind is not happy in such a plenty; and it was rare in all ages, and among all Nations to finde a deep and pure wit, fit to be employed in any kind of civility, one adorned with learning, and borne with a cleare and valiant modesty, to dare all things, but nothing too much. When great men haue such dispositions to partake with them in the

publike felicity, they doe first honor themselves, as of kindred to that Genius; and secondly adde strength to the Common-wealth, which is neuer better governed than by wise men. As the fame of all eminent arts is stained by the multitude of artificers, & the vnskilfulnesse of them, most of them being vnable to doe what they promise, and seeking for their commendation only the vaine name of such an art: so the fame of wisdom and science hath beene oft stained by vnworthy men, who haue studyed nothing less than the Muses, or true Prudence. But it conserues great men to keepe downe that counterfeite and adulterate vertue; and aduance true industry, vindicated from the prauidice of vnskilfull men, to such rewards as, of iustice, are due to it.

The

The foureteenth Chapter.

Of the studies and desires of Countries; Of the differens natures and affections of rich and poore men.

BEside these two sorts of great men, befriended by Fortune, there are in Kings Courts a great multitude of men of all births, noble and vnsort, of all estates and ages, who there seeke after wealth, fame, and fauour. And these houses of Princes, though to the outward shew they appeare as places composed to all iollity and pleasure, sometimes filled with reuels, sometimes (for a change of recreation) sweating with hunting games; full of honours, glittering in pompous and gorgeous attire, and rich banquettings; where euery man seemes to line in a garbe of magnificence, and iollity aboue his condition: Yet to him that lookes more narrowly

rowly into the nature of it, they will appeare in manner of Faires or Markets, where men doe exercise a most laborious kinde of traffique. How many arts, how many troubles belong to a Court life, scarce they themselves can tell you, who haue that way suffered a long time for their ambition. Nor does any man in this Sea deserue the haue, but he that vnderstands that a continuall care and labour belongs to him to turne even those things, which in such a life seeme to flatter a man with soft shewes of pleasure into severe vses; and alwayes in those very delights, finde out matter of care and industry. For as the hardest labors may grow into delight (as when immoderate hunting or too watchful studies are pleasing to a strong and vacarbed minde;) so all kindes of sport may by a severe intention bee so tempered, that they may turne to the burthen of a true labour. Therefore the recreations and delights, which are found in the Court iollity, doe

no way take the wisdom of those men who have not yet satisfied their wants and ambition, to make them, among these fading images of felicity, forget that themselves are not yet happy, and let slip fortune, who for the most part neuer bestowes her selfe vpon any man, but as the reward of an vnwearied & strong diligence.

Wouldst thou know therefore how, and with what countenance to receiue these *Sirens*, lest if thou hearken to them, they hurt thee, or if too rustickly thou contemne them, they proscribe thee as too unseasonably graue? There is no neede of a steme countenance or barbarous precepts. If they be of such a condition, age and person, as they may hope to thrive by these reuells & Court sports, then artificially they mold themselves to that magnificence, and pursue the same of Courtship, and especially turne their garbe to that kinde of sollicitude, which is most pleasing to the Prince. But neither is it good for them

them with the waste of their Patrimonies to buy the miseries of a long hope: nor to let these loose and pleasant-seeming baits mollifie and corrupt their mindes, thinking dally with themselves, that they are now at the hunting, not the prey. But others which are not by the same fortune invited to these shewes of delight (as vnfit for them in condition or disposition) suffer not themselves to be deceiued with that error which the other vnwarre Gallants are, as to thinke that a man cannot be a brave fellow, or accounted a Courtier, vlesse he be eminent for extreme boldnesse, and all expressions of wanton iollity. They know that ingenious vertue can there open to them other wayes and more secure, to wealth and honour. And that Princes doe more certainly esteeme and reuerence a man, that vnderstands his owne condition and Genius, and followes that, without any disguise or vaine pride, than such men as ambitiously counterfeit and put on a garbe,

garbe, which fortune hath denyed to their persons and conditions. This moderation dee those wise men keepe, who come to such Court-baits, as to an art, to make use of them rather then enioy them; but let them, whom Fortune has not condemned to so luxurious a charge taste these delights in sober pleasure, and as a recreation onely to their greater cares. And rather as Spectators, then to be themselves a part of the Scene; Lastly, those who possesse fortunes either by their owne industry, or their ancestors, may bee allowed to fellow those pleasures and recreations, as sorting with their ranke and quality.

Nor is it wonder if those men be vnfit for great matters, whom flagitious Luxury, that look'd no farther than it selfe, has as it were bewitched; since a watchfull diligence letting passe no occasion, is not more required in any kinde of life, than that of a Courtier. For as trees grow from little seeds, and a man may stride over the fountaine

aine of greatest riners: so in Court
greatest felicity hath sprung from
very small beginnings, and such as
haue not beene perceived by eyes
intent onely vpon playes and recre-
ations.

Metella obtained the marriage
of *Dissolot Sylva*, by this acci-
dent: comming into the Theater,
and lightly laying her hand on his
shoulder as hee sat, shee said, shee
desired to partake of his fortune:
Marcius in his beginning pouerty,
receiued his first encouragement
from an accidentall speech of *Sci-
pio*, as prophetically pointing him
out to the height of warre-like
honour. For hee knew how the
hearers of this speech might bee
kept in this preiudication, and the
greatnes of his growing fame from
thence made vp. So sometimes by
a little and light blast wee are put in
mind of a commodious wind, which
if we follow, will carry our vessell
to such fortunes as were aboue our
hopes, and almost aboue enuy. It has
ruised some onely to light vpo a great
man

man, when he was pleasant and free,
and open to any acquaintance
which fortune brought him: some
by a seasonable and happy sentence
or jest: some by a sudden token ex-
pressed by chance of spirit or in-
sight, some by a casual commendati-
on of one, who aimed not at that
when he spoke, have beene strange-
ly furthered in the way of aduance-
ment.

There is therefore in men that are
worthy to follow the Court with
fortune, no rash soule, nor impac-
ient of lingring and manifold hopes,
but composed, and alwayes looking
vpon Fortune, and curious enough
to find out whatsoever she, though
implicitly, promise to him. Nor
do they wait idely until those seeds
of felicity doe of their owne ac-
cords fall vpon them. But by great
arts they further Fortunes good
meaning to them: of which the
chiefest are to haue friendship with
many, but with still obseruance, to
keepe the fauour of one of those
which are of the nearest familiarity
with

with the Prince. For that way of rising is not so open to envy, and besides, the Kings friends, more than the King himselfe, doe often bestow the wealth of the Kingdome. Let that Nobleman be such a one as can preferre his friends with publike benefits; for great Noblemen neither will giue away their wealth, nor, if they would, can those rivers afford such strong tides, as a Prince his sea can doe.

Nor must they weary the fauour of that Nobleman with often and vnprofitable suits; lest the very sight of them grow offensive to him as fearing alwayes a fresh trouble; or else least spending his fauour in small matters, they become much indebted to him (as euer granting their suits) but little to fortune. In Fables wee see that point of wisdom expressed. *Neptune* granted to his sonne *Theseus* three wishes, and confirmed by a great oath that hee should obtaine them. *Theseus* hauing twice tryed the gods fidelity, when now his last wish remained,

mained, hee was so loath to throw away that certaine benefite, which hee could neuer call backe againe, that at the time of his imprisonment in Hell, when *Perithous* was slaine, he did not inuoke the promised ayd of his Father, but feared (as if there were somewhat beyond death) to redeeme his safety at so great a price.

There is in Court another labour of eminent profit; to bee able to turne thy nimble and active minde severall wayes, and to put on, at least in shew, any motion or garbe that may be pleasing; which scarce any man can fitly doe without strong and austere diligence, and a great command over his owne desires. By this art haue many men gotten both estates and honours, either in free Common-wealths, in which so many Lords cannot be all pleased with one vertue, or one vice; or in Kings Courts, where you must not onely fashion your studies to the Princes owne honor, but must court all that are in grace with him; who being oft

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of various dispositions must be won
by different kinds of service.

These and the like studies of anxious diligence do they take who follow the Court vpon right hopes, and precepts of true Prudence: but these things are either not discerned or else despised by the more than blinded yong Courtiers; who oftentimes ynworthy of their parents carefull paines, fall away from their wealthy modesty in a luxurious (& afterwards needy) ambition. It is enough for the to be named Courtiers, & numbred among men of honor; it may be, because it is the first liberty that they tast after they are freed from the iurisdiction of their Schoolmasters; and there are enow there to draw these nouices into debauchment. But if they chanes to receiue the least grace in countenance or words from the Prince himselfe, they are scarce able to beare so proud a ioy; but with ranished eyes looke about them to see who are by, to witnesse this great honour: But especially they seeke after the same of reuelling and wanton

Courtship, as a note of Nobility and manly vertue; nor doe they moderate themselves according to their owne estates, but to the expences of great men; so emulating the course of those that are about them, and not able to keepe pace with them, they run themselves out of breath, and faint. From hence they grow heavily in debt, & complaine against the Prince, where themselves are in fault; as if the Prince could infuse wisdom into all his Seruants; or that his sacred treasury, & thorough that, the Commonwealth should suffer for the profuse madnesse of these wanton fooles.

There are not onely in Courts, but in all kinds of life, different dispositions of rich and poore men. I cal not onely those poore men, who are in extreame want, and driuen to take miserable care for meat and cloathes, but those also which want estates to support them in that state of life, which they haue taken; and from which they cannot

not descend but by a sad confession
of pouerty. Some poore men doe
openly vent their griefe; and had
rather complaine of the wretched-
nesse of their condition, than excuse
or conceale it. So to the great ease
of their calamity, they can openly
chide Fortune, and auoid a greater
trouble than pouerty, which is, to
counterfeite wealth. By this meanes
they can inure themselves to beare
their misfortune, and by professed
labour lecke a remedy against that
greefe, which they doe not hide.
Men become of this nature, either
by their low birth, which keepes
them from blushing at pouerty, or
else (which is almost a vice) they
are so subdued and tamed by For-
tunes lannes, that they dare breathe
no higher; or lastly, by a braue and
commendable contempt of transi-
tory things, disdaining to professe
that condition, in which the fates
haue placed them; able to manage
great fortunes, and in poore estates
not dejected.

There is another kinde of poore
men,

men, who with an obstinate and *Spartan* patience can endure all the strokes of fortune. They with a merry-seeming countenance, do hide the anxiety of their care-distracted minds, and thinke themselves happy enough, if they can seeme so to others. So in an obstinate concealment of their miserie, they suffer inwardly for that shamefastnesse, being ever solicitous about their publike fame, and moreover the talke of their household Seruants, who must both know, and sometimes feele those wounds. As many of those poore men as doe see helpe at hand, and neare to them vpon certainty (which is enough to make Cities stiffely endure a siege) and haue for a while with fained cheerefulnesse hid their pouerty, do not onely deserue not to be accused of pride, but to be accounted braue men, and worthy to be speedily rescued by prosperity. But those men, which in their pouerty doe suffer that perpetuall vexation, without any expectation of fortunes redresse

(at least not hopeful) yet will so order their affaires, as in midst of perpetuall domestick miseries; they will put on this maske of wealth; they are altogether worthy of pity, and may without enuy enjoy that ambition, which with so many cares and calamities they haue purchased. There are lastly some, thorough whom wealth, like sudden gushes of water, doth passe and spend it selfe in a magnificence too high for it. Their mindes doe suffer a wonderfull punishment, and worthy of their madnesse; nor is there a greater or worse madnesse, than not to decline, by a mature confession of thy fortunes, a certaine ruine; and whilst by a charge that cannot last, thou wouldst haue the people thinke thy estate great; thou makest it so small that it can neuer after stand in any mediocrity. This is especially the fault of Noblemen and young Gentlemen, that come newly to their inheritances, who are of an haughty disposition, not knowing frugality, but by a

profusion of wealth seeking a fame higher than their owne estates, or the fortune of their ancestors. Their minds are troubled with long maladies, and fall oftentimes from that greatnesse which they seeme to carry; for there is scarce any humility, nor oftentimes plaine fraud, but they will secretly descend to it, to get mony, which afterwards publikely, as it were in a whirlwind of inconsiderate rashnesse, they may profusely throw away. There is nothing more dangerous than to commit any publike office to such dispositions, who by any means strive to respite that pouerty, with an anxious feare, but such an one as is not penitent, they daily and iustly expect.

There are also as many diversities in the condition of rich men as of poore. Some are borne to estates left by their ancestors. Other men by degrees doe get wealth, and learne by little and little to be fortunate. Both of these are neither transported with admiration of
 them

themselves, nor with immoderate exultation, long custome having almost destroyed the sense of daily ioy; which is neuer excessive, when by degrees it arises and expires. But there are some, who by a sudden torrent of Fortune are overwhelmed, and at one race doe runne as it were from Earth to Heaven. And these men, by such an vnusuall sweetnesse are transported to a forgetfulness of themselves, and a most proud contempt of that condition from whence they are now translated. There happened lately a fit example for vs to behold a mind drunken with sudden prosperity, and worthy of relation, because by the view of one picture we may coniecture of other faces.

There were two youths, who by education at the same Schooles, were endeared together in a neare tye of friendship. The name of the one was *Mella*, the name of the other *Cepio*, in whose Countrey the Schoole was, and this beginning of their lene. The time passing away

which that age doth spend at Schoole, *Mella* returned into his owne Countrey; but first with *Cepio* he entered into a deare league of euerlasting friendship; nor was this affection in them afterwards changed by their more manly studies and delights. For by often letters and declaration of all their secrets, they still nourished their ancient friendship. In the meane time an vnexpected inheritance had raised *Cepio* to higher condition; and *Mella* about certaine busineses was called into *Cepio's* Country. Of whose comming when *Cepio* vnderstood, not now so mindefull of their old loue, as glorying to haue *Mella* a witnesse of his high fortunes, hee made hast to goe and visit him. *Mella* his affection was sincere, and not overcome by such assaults of Fortune. Hee therefore with a plaine heart goes to meet his friend, and affectionately embracing him, beginnes to remember all those things, which friends at the first sight, after long absence, vse

to

to doe. But *Cepio* with a graue and composed looke, and an affected voyce, as if hee were loath to change the copy of his countenance began almost to sing to him. And when he was inuited to follow into *Mella's* lodging, to which, as in houses of meane estate, there were narrow staires; I preche *Mella*, (quoth he) dost thou lead me into a chamber or a prison? *Mella* was offended at this scornfull maiesty of *Cepio*, but loath himselfe to offend in that kind, told him, hee did but hire the lodging; that the roome, doores, and staires were such as trauellers might make vse of. But when they were come into the chamber, *Cepio* carelessly flinging himselfe vpon the bed, and smiling, began again with a rustick vrbanity to deride the inconuenience of the lodging: *Mella*, though hee were angry, yet notwithstanding (as if he consented to *Cepio*) hee did it with a smile also. But hee casting his eyes round about vpon the lodging, after hee had with a

carelesse State sarueyed all the furniture, turned his eyes and countenance vpon *Mella* : And seeing his boots, hast thou an horse (quoth he) or rather horses? Those that come out of your Countrey are of good price; and I finde none more fleet than they, when I chase the Stag in my woods. When *Mella* told him he had none of his Countrey Horses, and though he brought some, yet he had lost them by some diseases, or, the distemper of a strange ayre; why then (quoth *Cepio*) dost thou weare boots? *Mella* in scorn answered him, that he provided them against winter. Can you tell, quoth *Cepio*, whose Coach that is that stands before the doore? When *Mella* told him it was his; You said, quoth *Cepio*, you had no horses. Not of our Country horses said *Mella*; but did you thinke I came through this City a foot? I hyred German horses to the Coach. Did two horses or foure draw it, (quoth *Cepio*?) By this time *Mella* began to bee filled with disdain as well

well as anger, but willing to continue this Comædy, hee answered smilingly hee had but two horses, that he left foure for such fortunate men as *Capio* was. Tell mee then, said *Capio*, are you knowne to your King? What quantity of Lands haue you? Or doe you command any Lordships? *Mella* at this could scarce containe laughter, but made him answer onely, that he so enioyed that meane estate which his ancestors had left him, as that hee might neither discredit them, nor ruine his posterity. Againe, when he more curiously asked him how much his annuall reuennue was, hee answered that it sufficed him, and sometimes his friends too; and by that end especially hee valued his wealth. But when he saw himselfe assaulted with so many questions, he resolved to turne the burden of answering vpon *Capio*, who was most glad of it. Therefore *Mella* began to aske him how many Seruaunts daily attended in his house? And afterwards how many horses

carelesse state surueyed all the furniture, turned his eyes and countenance vpon *Mella* : And seeing his boots, hast thou an horse (quoth he) or rather horses? Those that come out of your Countrey are of good price; and I finde none more fleet than they, when I chase the Stag in my woods. When *Mella* told him he had none of his Countrey Horses, and though he brought some, yet he had lost them by some diseases, or, the distemper of a strange ayre; why then (quoth *Capia*) dost thou weare boots? *Mella* in scorn answered him, that he provided them against winter. Can you tell, quoth *Capia*, whose Coach that is that stands before the doore? When *Mella* told him it was his; You said, quoth *Capia*, you had no horses. Not of our Country horses said *Mella*; but did you thinke I came through this City a foot? I hyred German horses to the Coach. Did two horses or foure draw it, (quoth *Capia*?) By this time *Mella* began to bee filled with disdain as well

well as anger, but willing to continue this Comædy, hee answered smilingly hee had but two horses, that he left foure for such fortunate men as *Capio* was. Tell mee then, said *Capio*, are you knowne to your King? What quantity of Lands have you? Or doe you command any Lordships? *Mella* at this could scarce containe laughter, but made him answer onely, that he so enjoyed that meane estate which his ancestors had left him, as that hee might neither discredit them, nor ruine his posterity. Againe, when he more curiously asked him how much his annuall reuennue was, hee answered that it sufficed him, and sometimes his friends too; and by that end especially hee valued his wealth. But when he saw himselfe assaulted with so many questions, he resolved to turne the burden of answering vpon *Capio*, who was most glad of it. Therefore *Mella* began to aske him how many Seruaunts daily attended in his house? And afterwards how many horses

he kept? And how gracious he was with his Prince? Nor was *Capio* any more modest in speaking of himselfe, than wise in questioning of others; but his especiall discourse was of the Court; where he said many of the Noblemen were simple people. Some of them by easie endeouours hee gained for friends; others were taken with admiration of his valour, for he had now beene twice in the field; and others of them, in respect of that fauour, which he had with the King, were glad to proffer all offices of friendship to him. *Mella* was now amazed, and confident that none but a mad man could vtter this. Therefore turning all his wearinesse into wonder and pleasure, hee began to vrge him farther, and with mad questions to plunge him, that was forward enough, into absurdities. There was a little rest, and both of them after these follies had beene a while silent; when *Capio*, as if some speciall thing had come into his minde, breakes out on

on the sudden, How eager thinkest thou are my hunting Dogges now of the Game? For I haue charged my men not to goe abroad with them in my absence. My Hawkes now are out of date; for they are mewing their feathers at this time of the yeare. And presently hee added, the day growes old; he vpon it, I should long since haue waited vpon the King. Hee will chide me for being so long absent from him. With these words in a stately embrace hee falls vpon *Mella*, who more humbly saluted him, and inuiting him home to his house, fitting his pride to a kind of curtesie, hee entreated him to make vse of his faithfull friendship, that desired to serue him, and request him in what he wanted; he should finde him true in performance of his promises. This was the end of their discourse, which amazed *Mella*, and made him curse sudden wealth, if it transport a man into such madnesse.

This was

of immoderate boasting

King is incident not onely to those
 men, whose wisdom Fortune by
 her too sudden gifts has overwel-
 med, but to those also which place
 their glory in warlike feats. For
 hauing for the most part rude
 minds, and either nurtured in camps
 or among those men whose peace
 is infected with the faults of camps,
 they thinke nothing more glorious
 than to bee feared; and absurdly
 thinke to be belceued, while they
 speake of themselves. From hence
 proceeds that boldnesse in bragging
 and high words, as if their swords
 should purchase the fauour and be-
 liefe of all men. Hereupon in anci-
 ent Comedies were the persons of
Pyrgopolinices, and *Thraso* inuented,
 to shew examples of this fiercenes,
 flourishing more in swelling words
 than the true dangers of a Warre.
 But in old men and Captaines espe-
 cially, this fault reignes, more se-
 curely, & with more pardon; Minds
 indeed composed for glory, but er-
 ring sometimes by inconsiderate
 vanity.

The fifteenth Chapter.

*Of Magistrates. Of pleading
Lawyers.*

THe next dignity, after the ma-
iesticke height of Courts and
Princes, is that of Magistrates, to
whom the fortunes of Suitors are
committed, the punishment of guilt-
ty persons, and those offices which
are distinguished into diuers titles
by the number of those that pra-
ctice, and the desire of getting of
wealth. These for the most part are
aduanced to their places by open,
and permitted bargaining; or
else in such Countries as these, sales
are publickly forbidden, by private
and more strict contracts with No-
ble men, they find there also some
that will sell the Common-wealth.
They pay oftentimes so great and
immoderate rates for their places,
that it is plainly shewed they seeke
for them onely through ambition
and

and hope of prey. For to desire only to benefit the Common-wealth with a deare care, which destroys their owne estates, is not a vertue of this Age, nor to be looked for perchance since the *Curiy*, and *Fabritiy*. But seeing that no vertue is now followed *gratis*, and for its owne beauty, but all in respect of their rewards are made louely to men: Therefore this desire of wealth and gaine in Magistrates may more easily be indured, vpon condition that they, content with that common & almost allowed way of sinning; will afterwards with sincerity of minde behaue themselves in their employment. But as by that height which they vndertake, they haue power to moderate, and if they please, to abuse the people vnder them; so vnlesse that by mature wisdom, and such as is not onely capable of their place of iudicature, they can bridle their desires, themselves cannot annoyd flows and reprehences; but those for the most part are secret ones, and in their absence. For open-ly

ly by flattering speeches they are stirred vp to pride, and a vaine confidence of themselues; whilest so many suitors in law with great obseruance, but such as doth not last, doe seeke their fauors: For no man which is called into question for his estate, but can be content humbly to petition the Iudges, and, if they bee harsh and froward, to appease them; or if they lye open to a fauourable ambition, to feed them (like meat) with many prayes, and eringing gestures. Rome did long agoe teach the world that art, when offenders in feare and reuerence vied to fall downe at the Iudges feet, clothed in base gownes, and their haire in a vile manner neglected. But all these suppliants, what end soeuer their businesses haue, as soone as euer they are gone out of the Iudges presence, put off againe this fearefull disguise of soothing; and sometimes among their companions remember with great light, and reckon vp the flatteries which they vsed, and the credulity of

of those to whom they put them. For Iudges being alwayes full of succeeding troops of clients, doe many times value themselves according to their flattery, and thinke that all those are true honourers to their dignity, who by a composed humility doe seeke to gaine their fauour. Those Iudges, I meane, whose ambition is not acquainted with the manners and subtlety of our Age; which they haue seene nothing but the Schooles and Courts, in one of which they vse to trifle, in the other to haue obseruance, and bee deceiued; or else are of narrow and easie mindes, fondly to belecue them that speake for their owne ends. But then especially are they ridiculous to the people, when, as if they were ashamed of their owne condition, they put on the gestures and words of Souldiers, or in their attires imitate the Court fashions, or follow other delights, which are not suitable to the maiesticke grauity of Gownes and tribunal Seats. Which errors do
many

many times overtake vnexperien-
ced yong mē; for yong mē are som-
times aduanced to those dignities.

But nothing is more miserable to
a Common-wealth than when Ma-
gistrates and Iudges, forgetting that
Goddeſſe, ynder whose name, and
by whose representation they pro-
nounce sentence, ſwayed in their af-
fections, either by the greatneſſe of
gifts, and fauour of the pleaders, are
not afraid to deceiue the Lawes.
Nor can I eaſily tell which is the
greater fault to bee ſwayed by mo-
ney or by friends: For that eaſi-
neſſe in them of denying nothing to
their Fauourites, opens a Iudges
breast to all impiety, accustomed
thus by degrees to iniuſtice, that
excusing his crime with a ſhow of
friendſhip, afterwards whereſoever
hatred or hope ſhall lead him, hee
will not feare to offend, and to doe
that for his own ſake, which at firſt
he did for his friends.

But if they bee eagerly intent on
wealth, and ſeek riches by the peo-
ples harmes; then the body of the
Com-

Common-wealth vnder such Physicians is more sicke of the remedies than of the diseases. But there are few that in an open way of villany, dare thus to satisfie the lusts of themselves or their friends. There is a more lingring plague, or, if thou wilt, a modest cruelty; which now by custome is almost excused; to intangie with intricate knots, and so prolong the causes in their Courts; to bee ended late, through an infinite and almost religious course of orders. By these arts they prolong their domination ouer wretched men, and deliuer them up to bee more polled by their officers. And with perpetual prey they feed the aduocates, and whole Nation almost of those which are fatted with the spoyles of wretched Clients. And how intollerable are the tricks of some? Iustice which they are afraid to sell openly, they prostitute vnder other Merchants. Their household seruants are their Remembrancers and Secretaries, who vse to put into or-
der,

der, and to keepe in record of writing the causes of suitors, and the instruments of them. But such men they doe not admit into this ambitious seruice, vntill by great summes of money, which they before by suits haue gotten, they make purchase of these places. Oh miserable mockery of the fortunes of poore wretches, that come to these Tribunals! That the seruants of Iudges are not hired, but pay money to be admitted into their family and seruice, what is it else but to buy a liberty of loosening, and by stolne fees to rob the suitors, and by selling their suffrages, by either shortning or obtruding bookes, dare to deceiue both their masters and equity it selfe. But many of these Magistrates haue candid mindes, and preferre holinesse, iust honours, and that stipend which the law allowes them, before the covetous arts.

These are graue men, and modestly compose ! within the greatness of their fortune ; Nor are they

they praised more by the flattery of those that seeke their ayd, than by true fame of their piety and iustice. But if you value the Courts of these Iudges not by the manners of each in particular, but by the gravity of the whole Colledge or assembly, it is wonderful how great a reuerence they will strike into you. For being admitted into their presence, you will altogether thinke them worthy of that speech of *Cyneas*, who said he thought himselfe environed by as many Kings, as *Roman* Senators were then assembled. But yet this Maiesty will be a farre more gratefull and delightfull spectacle to those men that being free from law businesse, haue no hopes or feares depending vpon their sentences; who sitting, as it were, in the Haven, may securely looke vpon the stormy Sea, and see these *Neptunes* governing the waues according to their owne becke. When *Rome* and *Carthage* were in league, *Massanissa* King of *Numidia*, who was also at friendship with *Rome*, had

had warre with *Carthage*. The armies were both encamped against each other, and the day appointed for fight; when *Scipio* the younger, being sent by chance vpon other businesse into *Affrica*, came to the Campe of *Massanissa*, and enioyed the sight of that great battell; hee himselfe, which way soeuer fortune enclined, was secure by the Maiesty of the *Roman* name. Hee went therefore vp to the top of an hill to view the battell, and there securely enioyed the dangers of so many men. And it seemed to him a matter of so ambitious a delight, that he said, none euer had had that fortune before him, but onely *Ioue* from *Ida*, and *Neptune* from *Samothracia*, who placed out of all danger, beheld the battell of the *Greeks* and *Troians*. The same may be said of this spectacle of the Courts and Judges, than which nothing is more delightfull, if thou stand without danger, and haue no need either to intreat or feare. For thou mayst there grow pleasantly acquainted with

with the learned mindes of Iudges (as many of them are such) or else perceiue their want of sense and eloquence in some causes, and so giue sentence vpon the Iudges themselves. Or if thou louest to be among the trouble of the Court, the very noise of their running vp and down, and different looks, some animated with feare, some exulting with hopes, will so take vp thy mind and eyes, that thou wilt thinke thou beholdest a pleasant scene of humane madnesse. And especially the subtilty of the aduocates, (whose eloquence is there at sale) displaying it felse in ostentation of Science and pompous language, will be enough to giue thee a delight sweet, and not altogether idle; which while thou enioyest, thou shalt notwithstanding with fearlesse sighs grieue sometimes for the miseries of others.

For the mindes and condition of the aduocates (as mankinde doth turne euen her aids to her owne ruine) are much changed from the
first

first institution of officious Piety. To plead causes before the Iudges, to accuse the guilty, and defend poore Suppliants, was once a magnificent and liberall office, performed by those men to whom the Common-wealth committed the high & charges in the Campe or Senate house. *Pompey* the Great stood not after in battell than before the Iudges; and the first *Cæsar's*, although they had all power, yet sometimes they chose rather to ayd the accused by way of aduocation, than by the suffrage of their high authority. And that magnificent function was so farre from hauing any hire but glory, that when afterward that right Nobility began to decline, and Orators began to sell their paines, lawes were made to forbid, and brand with infamy such dangerous hires; and afterwards when the publike vice had broken downe those barres also, yet there was a meane set downe, and a certaine pension appointed for that mercenary Eloquence. But now
when

when the world grew mad, and
suits did exceedingly increase; that
thriving and numerous Nation are
scarce enow for their clients, who
spoil themselves to feed their owne
dissentions.

But as all Lawyers haue one aime
euery where, to get wealth, and
fame, so according to the qualitie
of the Countries, there are difference
studies, and degrees, by which they
come to that end. The especiall
part of their knowledge is to vn-
derstand the lawes, not with a
cleare and candid Genius, such as
they had which made those lawes,
but as they are perplexed with in-
numerable and troublesome points
of subtilty. To find out somewhat
in them whereby to delude the sim-
plicity of them that goe plainly to
worke, is now esteemed the most
glorious thing. Among most Na-
tions, those Lawes which the Ro-
mans made for themselves, and wee
call euill, are now in force. And be-
cause those Lawes were founded by
skillfull Authors, they haue strong
directs

diversity of learning in them, and therefore the study of them doth not onely store the wits of students with deepe and hard cases of right and fact, but bestowes vpon them a fair knowledge of antiquity, which is most precious for the adorning of humane life, and strong (at least in pleading) for ostentation. But in those Nations, among whom lawes were made not according to the *Roman* wisdom, but their owne municipall, and sometimes barbarous decrets, there the vnpleasant art of Lawyers containes scarce any thing of humanity in it, and vnlesse it promised them gaine, would bee hatefull euen to those that are the most studious in it. For there the Lawyers dresse not their wits with the *Roman* and *Gracian* science or eloquence, but sticking vpon certaine termes, and contemplating the lawes sometimes for caution, sometimes for deceit, they scarce euer adorne or raise their minds with pure learning.

England, which has entertained the

the Muses, and all studies of Learning in most stately houses, and enriched them with great and high revenues, as it were to perpetuate learning to Eternity, cannot therefore adorne her Students of the law with the humanity of Philosophy, and the Roman Eloquence; because in her lawes there are no tracts and footsteps of the Roman Law, or learned antiquity. They are conceived in the French tongue, euen that old French, which wee now either neglect or laugh at in ancient Authors. If there be any words in it, which are now currant, euen those words, by changing the accents, and error of pronounciation, they haue made their owne. Those that are Students in this law, doe seldom regard any greater Science, and for the most part doe not learne the elements of the Roman language. It is thought enough for the learning of a Lawyer to bee able to read ouer those old bookes, and corrupt them in pronounciation. The young Students live in Colledges ordai-

ordained for those subtilties, and by long time, by conference with the ancients, and experience, are instructed in them: for it is no small part of their age that will suffice to make them learned in an art so laborious, and amplified by so many wits. There is no more certaine way to riches in that Country. For *England* quiet now from forraine warres, is (with almost as great a destruction) given wholly over to Law contentions; and seeing that the greatest Offices, and Magistracies are ordained as rewards for that kinde of learning, no matuell it is if the noblest young men be taken with the study of it; insomuch as there is scarce any house of Gentry, but in suits can find Lawyers of their owne kindred. Those Lawyers as a badge of their profession doe weare long Gownes downe to their feet, faced with their owne Cunnies skinnies. This is their weare at home, and their ornament abroad; nor do they make any scruple

of going in publike Beoted, their Spurres tearing their Gowne that beats against them.

But *France* in other vertues and vices doth instruct her advocates. Some time they spend in the Vniuersity, professing the study of Ciuill law. There some with a happy Genius doe follow their learning, others as if they were borne in a Lethargie. But both of them (oh the Times) are capable, as a promiscuous reward, of the same honours and the same titles. For those who haue there played the trewant through wanton idlenesse, or dulnesse of Nature, may by the help of a little money attaine the degree of Advocate; onely by buying the suffrages of the other Advocates, to whose testimony concerning the sufficiency of Students the Magistrates and Iudges giue credit.

Which was by an ancient custome, that such honour should be giuen to their testimonies, in the old time before the minds of learned men and Lawyers were subiect

to so base a mercenary way. And these men so vnderstandingly admitted to that degree, doe afterwards line in ignoble Colonies, and among soules of their owne dulnesse, will serue to make wretched advocates before a blind Tribunall. Or if they bee borne of rich parents, they are straight receiued for their wealth, and afterwards (which is the grieve) are made Magistrates.

But those that haue adorned a happy wit first with law, and afterwards with eloquence persited in, they with their worth doe highly honour the whole ranke of advocates. Scarcely in any other men are the Studies of humanity so truly found, or so great and happy a care in good Learning; insomuch as they seeme to instruct the Muses (whom austere and rude Philosophers haue kept as wilde and rusticke out of the society of men) to all the abilities of a ciuill life, and taking them from their secret and mountainous abodes, fit them for the true light of Conuersation.

But some of them offend by affectation of too much Eloquence, and heated with the incitations of Youth and vaine glory, diuert from their duty of aduocation. They desire onely to tickle the eare of the Iudges and Auditors with pleasure, and of all the company, doe lesse good to no man than their Client; and (as the Poet of old scoffed) when they should speake of Goats, they loue to beginne their discourse with the warres of *Hannibal*, to rehearse the ouerthrow at *Canna*, and the slaying of *Anfidus* with Roman blood. Others of them are great by exercising their wits in a long custome of deceiuing, and to the ruine of innocence, prostitute their mercenary faith to the patronage of any Cause. So to beare downe the true euidences, to draw an artificiall shadow, and to make their wits haue more to doe than the Lawes themselues in a Court of Iustice, are things which prone enough this publike mischief; there are no causes, no offences

fences questioned, but may finde a
 Patron, if they bring money;
 which, as a thing quite outweigh-
 ing all love to their Countrey,
 can neuer want obser-
 uance and re-
 spect.

R 3

The

The sixteenth Chapter.

Of Diuines. Of Rulers in Religion.

LEt some of barbarous and vn-
polish'd natures, scoffe as they
list, with contemptuous iests at the
Maiessty of learning, and account
that mind manly and noble, which
eschewes all the Muses as bafe and
vselesse; yet notwithstanding their
estates are oftentimes lyable to the
power of learning, which reignes
in all cases; and in iudgement seats
(which ought to bee gouerned by
the praescript of Science) they vse to
tremble, forgetting both their birth
and boldnesse. But there is another
~~and a greater power,~~ which giues
learning a domination ouer al Man-
kind; the administration of Reli-
gion and holy rites, which is com-
mitted vsually to men of learning,
and which truly reignes ouer most
mens mindes; turbing no lesse all
others,

others, who are forced of necessity to conceale their Atheisme and Impiety. Nor is there any estate so poore, or of so ignoble a birth, as can keepe a man from high fame, who in the way of Religion puts forth himselfe aboue the common honesty or badnesse. And lest wee should thinke that this power of learning hath not taken effect; how easily may we reckon vp the names of men vnarmed, and onely powerfull in their books, who in this age liuing vnder meane roofes, and contending in points of Religion, haue set these great and proud contemptners of the Muses together by the eares? Bearing, as it were, the ensignes before Princes and Nations to calamitous and deadly warres, which yet (as it seems) is not wholly appeased with our calamities, nor hath consumed the seeds of all that bitternesse which brought it forth.

There can be therefore no suruey of minds more profitable, than of those which in these manifold stormes of the world doe sit at the

sterne of Religion. And these are to bee distinguished into diuers rankes; some as Captaines doe begin new Religions, and either haue true wisdom, or runne headlong in ambitious error. So was hee, that by Lawes giuen from heauen governed the *Jewes* returning out of *Egypt*. So was the great Creator of heauen and earth, who taking vpon him mans nature, did by his death open the way of life to Mankinde. And so (because here wee describe not onely honesty, but fortune, which plaies her games in humane affaires) was, Oh villany! That man which infected with his venome first *Arabia* and *Syria*, afterward whatsoeuer lyes betweene the *Hellespont* and *India*, and now from thence all the Countreyes as farre as the higher part of *Hungary*; and with his sacrilegious superstition hath corrupted almost all *Africa*. And those whom true and coelestiall inspirations haue led to the Maiesty of founding Religion, are not to bee looked in-

to by vs, but onely with faith and adoration. But others who are not afraid in so great a matter to abuse Heauen, and coosen the people, most of necessity haue such a minde as beleeues nothing at all either of their owne Lawes or of Heauen, as spares no vertue, nor forbears (vnlesse perhaps in show) any vice; but is especially carefull to gaine to themselves a veneration, turning those lawes, which they make, to the lust and superstitions of their owne Nation. Nor can those which offend in this kinde (as in other wickednesse it oft falls out) bee deceiued themselves, or blinded with loue of their owne opinions, or the things in question; but being conscious to their owne wickednesse, they know themselves to be impious, and the plagues of Mankinde; especially when to perswade the people to such a serious nouelty is required a most bold presumption, in subtil wit, and besides many lyes are to be inuented; as namely that they

saw or heard the Deity ; that they consulted with him ; and whatsoeuer else those lewd impostors vse to auerre. But this is not a mischief incident to euery age ; for but few (and not alwaies with successe) haue gone so farre as to that most impious audacity. There is another kind of men, and farre more frequent, of those who professe not to forsake the religion of their fathers, or to broach any nouelty ; but onely with more pure precepts to root out errors which by human corruption, and contrary to the minde of antiquity haue crept into religion. And these men carry a most magnificent shew of honesty, and reuerent wisdom (for who but subtil and industrious men would venture on so great a matter?) And lastly, the very desire of innouating and differing from other men doth almost alwayes finde a multitude of followers. The wrangling of such interpreters haue much more diuided the Ottoman Princes from the Persians by difference of superstition than

by emulation of Empire. But what matters it how those people perish, who must needs erre, what sect sooner they undertake to follow? But who would not grieue that wee our selues which are borne into the only light, should by the discords of learned men be so miserably distracted? For sixteene ages, in which our religions haue flourished, haue brought forth aboue an hundred wits, which by a desire of innouation, and our calamities haue gotten themselves a fame. Whose proceedings as I can neuer excuse (for by too great a fault of obstinacy they transgresse against that modesty, in which they seemed to begin) so we may not alwayes iustly hate their first motions. For wealth, flesh, and idle security haue with ambitious pride and other vices ouerwhelmed all discipline among many of vs; and from thence as well the iust indignation of learned men hath bin stirred, as the pride of busie bodies, shadowed with the the veile of piety, hath bin first fostered. For some
pos-

possessed with iust sorrow haue
thundered against it ; others with a
secret ambition haue led the vices
of the age, as things that would
giue iust occasion to their com-
plaints and separation. They vse to
haue both one beginning. At the
first they question not many things,
and those very sparingly, assisted by
the prayers and exhortations of the
best men : nor doe they seeme so
much to be angry as to admonish,
and with sighes to professe their
griefe. But when they are gotten to
the height of a faction, then with
more freedom doe they prouoke
their aduersaries, and on both sides
is kindled a most hot and furious
emulation. Then can they neither
modestly enough guide the fortune
of so great a fame, nor continue in
those steps, by which at the first
they seemed to goe to that godly
and good endenour ; but rising vp
with a greater pride, they condemn
more things in their aduersaries,
and with greater vehemency ; either
because they desire, in a miserable
ambi-

ambition, to giue their owne names to that Sect which they haue made: or because they durst not betray, but by degrees, the first intention of their seperation; or else because their hatred is more incited against those who did too fiercely and vnreasonably contend against their first and wholesome reprehensions. So many that with pious beginnings haue entered vpon this taske of reformation, haue beene afterwards betrayed by pride and bitterneffe of emulation.

But there are some who by a true and stout wisdom are encouraged to tax those vices, which by the faults of Priests haue shadowed themselves vnder the Cloake of Religion. These men, whose iust zeale is thus tempered with true modesty, must needs needs be of a sublime and valiant disposition, and (which is rare) not laboring at all for their owne ends, but the publike good. By reproches, iniuries, and ill speeches they are neither stirred to hatred, nor frightened frō their good
intents.

intentions. This is a most excellent atchieuement, and a worke of high vertue? For those, who are reprehended by them, are seldome wanting to their vices, nor with patience can they endure a censurer. But they will find some glosse to set vpon their villanies, or (which is worse) stand out in a stiffe defence of them, and endeuour to bring those good admonishers into an opinion of sacrilegious impiety among the people.

But as the rites of beginning Religions do rely wholly vpon the industry & Genius of their Founders; so, after they are approued by the people, they haue their officers by whom they are administred. These men by seuerall Nations are honoured with different titles: wee call them high Priests, Bishops, and by other titles of that nature. There is no better gouernment then this to preserve Religion; which indeed was instituted by the prescript of Heauen. Those among them, which are of a learned and laborious ver-

tue,

ture, doe indeed vphold the safety of Religion; those that are wicked, doe vphold it, at least in show, and by vertue of their dignity.

It was once a function of great labour; and, whilest our Religion was forbidden by publike lawes, of high and extreame danger: afterward when the cruelty of our enemies was overcome and extinguished, that wealth which was heaped vpon them to vphold the reuerence of that dignity, did almost extinguish the cause of reuerence. For when temporall wealth and honors were added (as it was fit they should be added) to those Diuine callings, so great a burthen began to disperse them to the Earth, by the default of those, who in such a mixture of these two, began to preferre Earth before Heauen. It is a sad argument of decaying honesty, that a function of so great labour and care, which was wont to seeke out for Incumbents, is now sought for with much eagernesse and ambition by men that thinke of nothing lesse then
pity

piety and labour.

So this excellent and celestiall dignity is for the most part ruined by her owne wealth and ornaments. And to apply a mans minde to those functions is for the most part to bee entent in raising of high and eminent riches. And those that are possessed of those ambitious titles, doe spend that wealth and treasure, which was first given for publicke Hospitality, vpon their private wantonnesse, which pleaseth it selfe sometimes with a vaine delight in Pictures, sometimes in the curious labours of other Artificers; for a modest sorrow would be ashamed to speake of those that spend them in worse things, and plaine villany. But what madnesse is it not onely to dare to commit those villanies, but oftentimes to bee ignorant how much they offend? For they haue prayers prescribed them to God, holy ones indeed, and such as they ought not to omit; but hauing performed that little task, they thinke they owe nothing to
heauen

heaven, and the wealth of their Mi-
ters is lawfully bought by them.
What strange vizards are these and
foolish madnesse? to think that that
function, which by a daily & strict
labour thou canst scarce performe,
should bee fulfilled by a sleight and
perfunctory worke. But if they
would season their delights with
this wholesome cogitation, that they
are placed in a watch-tower, and
are called Sepheards; if any of the
sheepe doe perish by their sloth, it
will proue their owne destruction,
this thought perchance would allay
the licence of their wantonnesse,
pompe, and iollity.

But all doe not wallow in the
same delights and sloath. Some doe
abate something from the charge
of their pleasures to bestow vpon
learned men; themselves also are
giuen to learning, but it is but in a
short fit, not to last, and sometimes
in show onely. Some of them doe
attaine to good learning, overcoming
sloth by a happy strength
of wit. But they vse that learning
more

more in nothing than in maintaining the priuileges of that dignity which they possesse. They find out arguments for infinite liberties of their owne, and their hidden lusts doe make them eloquent. By this means while they seeme to looke vp onely into Heauen, and plead the cause of God ; they are staked to the Earth.

But those that haue annoyded these mischiefes, that are endued with a disposition fit for their high calling, and doe vse their publike splendour to the good of the people, and the grace of Diuine seruice (as there are alwayes some such) those will neither endure to lose the priuileges which belong to their dignities, nor encroach vpon other mens ; but in a good contemplation they ioync together how much they can doe, and how much they ought. These are men composed after the image of the old sanctity, of the same cares and the same manner of life, which in old time did deserue that wealth which the Church now enioyes.

Lastly,

Lastly, these men (let none enny what I say) are truly worthy of the wealth which old times bestowed, and of our highest reuerence.

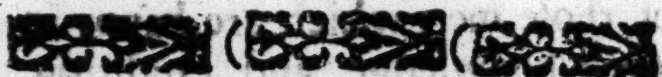
The people cannot be sufficiently taught from the Prelates owne mouthes, for the number of them is but small. From hence a great number of learned men, and graduates in Diuinity are maintained euery where, of whom some truly and wisely doe labour in that science which they professe; but others, you would suppose, doe labor more to vphold a faction, than to find out truth. For carryed away with a great violence of mind, they allow of a defence of any nature to proue to the people the sanctity of their religion, and loue to aduance piety, though by impious meanes. Therefore to maintaine their owne propositions, they thinke they deceiue fairely and with commendations, although euident arguments may bring credit to that which they beleeue true. And speaking of their aduersaries, they doe not truly deliuer

liuer their tenets, but spitefully to p
 turne them, almost contrary to the Lav
 sense of the Authors. But that mad vni
 desire of controuersie doth so farre oth
 heighten their emulation, that is e
 where they begin a little to differ, ob
 they will afterwards be crosse in all fan
 things from those men; and thinke ry
 that a kinde of piety. And then, as th
 if those men who once haue erred, for
 could hold or reprove nothing m
 rightly, they thinke it a sinne to so
 acknowledge in themselves any ki
 spots which those men haue found st
 out, and to wash them away by of
 true reformation; and therefore by m
 strining to defend those things b
 which plaine truth tels vs cannot be d
 maintained, they bring an uniuers
 prejudice vpon the honest and true T
 part of their controuersie. a

There is a great affinity betweene
 all sorts of learning; and the same
 affections which trouble Diuines,
 doe fall vpon the other studies of
 the Muses; especially that custome
 of insisting vpon learned Contro-
 uersies, and bringing them almost
 to

to plaine hatred. The wranglings of
Lawyers doe grow euen almost to
vnciuill words, threatening to each
other the whip in our Age. Physick
is diuided into sects with greater
obstinacy ; because they hunt for
fame not onely for their owne glo-
ry, but to gaine wealth ; nor are
their controuersies euer in iest, or
for pleasure only, whilest sicke men
must vnderferuedly suffer for what-
soeuer they thinke amisse. But the
kinds of all learned men may be di-
stinguished into two ranks : One is
of those men which are happy in
much knowledge and erudition,
but being polished also with ciuill
disciplines, they doe auoid the care-
lesse vility of Scholastical manners.
The other of those *mē* whose minds
are bent wholly vpon letters, being
more conuersant in the rotten foot-
steps of antiquity than in their own
age; these for the most part are foo-
lish abroad, and sordid at home. For
they know not nor care for any other
elegancy, than that solitary elegance
which they receiue from contem-
plation

plation of the Muses, and had rather
 enioy it so, than make true vse of
 it. Yet may you conuerse with these
 men to a great benefit of your selfe,
 if you know how to extract gold
 out of their crude and formelesse
 earth, and make your selfe to shine
 in those ornaments, which in them
 are not seene, as covered ouer
 with much dust and
 rubblish.



FINIS.



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